

DEVELOPING A MENTORING MODEL FOR TRAINING
LEADERS TO MENTOR YOUTH IN
THE LOCAL CHURCH

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ABSTRACT

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The context of the project is Central United Methodist Church, Richmond, Indiana. The present problem at Central is that the leaders need to acquire knowledge and skills to mentor youth. If the leaders participate in mentoring training, they can mentor youth in the local church. The duration of this project was six weeks. To test the hypothesis, I utilized a qualitative method, including pre- and post-project questionnaires, focused group discussions, and journaling assignments. Because the leaders at Central participated in mentoring training, they were equipped to lead a mentoring ministry for youth.

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DEDICATION

I dedicate this work to

Mama Dora Samura, my mother,

Mrs. Fudia Samura; my beloved children,

Mr. Willard Newman (deceased), a friend that we spent a short but quality time
together before he went to be with the Lord.

ABBREVIATIONS

IRB	Internal Review Board
NIV	New International Version
NRSV	New Revised Standard Version

Mentoring is a brain to pick, An ear to listen, And a push in the right direction.

—John Crosby, Unpublished quote

INTRODUCTION

I was born and bred in Muslim homes. My parents and guardians were ardent Islamic followers who taught me the basics of the religion. To strengthen my faith in Islam, they sent me to a Muslim elementary where I studied the Quran and Islam. Throughout my childhood, I learned about Allah with much fear that at death, the angels would weigh my sins to determine my destination in eternity; more sin means hell, and less means heaven. It was a religion of works.

I learned about Christ, his mission (to save the world from sin), and grace through our class Bible Book in Form I, which was the Gospel of Luke. I so loved the new faith that I forsook the Islamic faith, much to the annoyance of my father. Upon finishing high school, I accepted the call into the Ministry and enrolled in the then-Sierra Leone Bible College (now The Evangelical College of Theology). I served as pastor, youth leader, and school teacher but still struggled with sin for lack of a mentor.

In 2001, I enrolled at West Africa Theological Seminary, Nigeria, to complete my undergraduate degree and pursued two Master's degrees. During my undergrad years, I went through mentoring during the spring semester.

When I enrolled in the Master's program, the seminary appointed me to mentor undergraduate students, which I did for four years. Both journeys (mentee and mentor) opened my eyes to the act of mentoring.

During my years of teaching at Milton Margai Technical University, I often spent the last ten minutes in each class guiding my students toward what lay ahead outside the classroom. I would make time for any student who needed my services in style. Though not in active service with the university because of my studies, I did not stop mentoring graduates, pastors, and students.

So when I applied for the Doctor of Ministry program at United, I quickly thought of extending mentoring skills to youth in the local church, who are the church's future leaders. But then I noticed that no one can mentor any youth if there is no mentor and if the leaders of the church lack the knowledge and skills to mentor youth. Therefore, I presumed that if the leaders participate in mentoring training, they will acquire the knowledge and skills to mentor youth in the local church. I used three methods to test the hypothesis: Pre- and post-project questionnaires, Focused Group Discussion, and Focused Journaling Prompts.

The results proved that the leaders acquired the knowledge and skills in the six-week. Project implementation and are ready to mentor youth in the local church and replicate the training to other leaders. The thesis comprised of six chapters:

In Chapter One, Ministry Focus, I indicated my ministry context: Central United Methodist Church, Richmond, IN. I learned that the youth needed more mentorship because the leaders needed the knowledge and skills to carry out such a task. The youth at the context, who answered by the nickname Tribe, were twenty on record but fifteen on weekly average attendance, which was encouraging. Those youth were between 7th and 12th Grades and below 20 years. That age or educational limitation for youth posed

restrictions for college students, even if they were below 20 years old. I also noticed that youth needed to be learning leadership roles and needed mentoring.

My ministry journey and personal experiences prompted me to select mentoring as a ministry subject. Because of my Christian background, I preferred a Christ-centered mentorship model for the Central youth, especially since such an approach would incorporate the examples of Jesus Christ and other biblical teachings.

However, my experience shows that I would not have been discussing mentoring if West Africa Theological Seminary, Nigeria, had not mentored and recruited me to mentor others. So, my project aims to train church leaders in mentoring, who will mentor youth in the local church and replicate such training for other leaders.

I selected the pericope from 1 Timothy 4: 12-16 (NIV) in Chapter Two, Biblical Foundations. In this pericope, the Apostle Paul instructed his mentee (Timothy), whom he posted at the Ephesian Church, to be diligent, faithful, and prepared for the Ministry. Paul encourages Timothy to be an example to his parishioners, especially his elders, in speech, conduct, love, faith, and purity, but also to devote thought and effort to the public reading of the Scripture, preaching, and teaching.

In this Scripture, Paul was the mentor, Timothy was the mentee, and the passage was the message from the mentor to the mentee. Paul recruited Timothy into the Ministry and posted him to Ephesus. At the same time, he made several follow-ups with letters to the Ephesians (Pastoral Letters) and to him (Pastoral and Personal Letters). We learned from the relationship between Paul and Timothy and the life-and-ministry discipline style, which is worthy of replicating in the church, especially among the youth.

The Scripture speaks to any local church with young people because it awakens the pastors or the leaders in every local church to incorporate mentoring Ministry.

In Chapter Three – Historical Foundations, I featured Rev. John Gano, whose life, Ministry, and mentoring skills became a torch for all potential mentors. I admired his lifestyle, theology, and mentoring of young pastors, which provided a model for mentoring in the local church. Rev. Gano began his Ministry by searching the scriptures for some truths, from which he challenged infant baptism and sprinkling, which he thought were not biblical, and therefore, left the Presbyterian Church.

The Rev. Gano's mentorship skills included building relationships with his mentees (younger pastors), stable partnering in Ministry with his mentees, supporting the education of his mentees, becoming an example to them, and maintaining a network that paved his Ministry into pastoral success.

In Chapter Four, Theological Foundations, I chose the term 'ecclesiology' and elucidated the impact of mentoring in the Old Testament and the ecclesia. The chapter revealed that the church is the best place to mentor youth. The Apostle Paul reminded Timothy about the infallibility of the Scripture, its profitability for doctrine, reproof, correction, and instruction in righteousness. (2 Timothy 3:16-17).

If one should consider the Biblical plot as a church, one would find mentoring relationships in the Scriptures such as Jethro and Moses (Exodus 18:13-27), Moses and Joshua (Deut. 34:9), Naaman and the servant girl (2 Kings 5: 1-17), Elijah and Elisha (1 Kings 19: 1-21, 2 Kings 28:10), and Jesus and his disciples (Luke 9: 55; 10:17-20; Matt. 16: 23; Mark 8: 33; Luke 22: 24-27).

The church's role is to disciple and mentor its members, especially the youth, who need such guidance from the church elders. However, mentoring will only take place if the church leaders acquire mentoring training to carry out the task.

Chapter Five featured Interdisciplinary Foundations.

This chapter examined, analyzed, and described how the local church's Bible education, workshops, group studies, and responsibilities can support the subject matter and the hypothesis and provide the solution to the problem of lack of mentoring training of leaders, which created the vacuum for mentoring youth.

The Interdisciplinary revealed that the theory of transformation created the platform for relationships among church leaders, members, mentors, and mentees. From this theory, I proposed that the church should foster life-long relationships, providing a positive atmosphere for teamwork among church members.

I also discovered through this chapter that leadership development cannot thrive in an atmosphere of conflict; therefore, handling conflict becomes the caveat for all leaders to heed. Leaders should learn how to resolve any dispute and include it in the mentoring Ministry for youth. The mentoring and interdisciplinary theories of leadership development, conflict, and peacemaking will address the problem of the context, the hypothesis, and the elucidation of the project.

I implemented the project in Chapter Six – Project Analysis within six weeks. Five participants from the ministry context participated in the project. The project implementation tested the hypothesis that if the leaders participate in the mentoring training, they will acquire the knowledge and skills and can mentor youth in the local church.

The participants attended all six-week sessions, took the Pre- and Post-Project Survey, worked in two groups, answered the questions during the period, and responded to the Focused Journaling Prompts.

In this chapter, I learned that mentoring is a relationship between two individuals, but the church prefers Christ-centered mentoring because it prioritizes Christian values, beliefs, and principles.

The third lesson from the participants is that if church leaders participate in mentoring training, the impact will include a positive influence on skill development, it will build future leaders, they will be able to address youth challenges and promote resilience, create generational gaps, and promote personal and professional growth.

The participants believed the local church has a significant role, such as incorporating mentoring Ministry; the church will encourage servant leadership and provide spiritual guidance.

The participants overwhelmingly agreed that since they have acquired the training in mentoring, they are ready to mentor youth and replicate the training for other leaders in the local church and other churches.

A successful mentoring relationship can thrive through trust, mutual respect, and effective communication. The mentor acts as a source of support, challenge, and accountability, offering guidance and feedback to help the mentees learn, grow, and reach their full potential. Mentoring allows mentees to receive advice and support mentors from someone who has walked a similar path and can offer valuable insight, wisdom, and encouragement.

CHAPTER ONE

MINISTRY FOCUS

Introduction

In this paper, I elucidated how my ministry interests and skills dovetailed with the needs of Youth at Central United Methodist Church. I described how the relationship between my interests and abilities in pastoring, teaching, and mentoring and the requirements of Youth will form the basis for my doctoral project. Finally, I provided the nature and content of the doctoral project by stating the problem statement and hypothesis and suggesting ways to implement it.

This piece presented the interaction between the Central United Methodist Church and me to produce a mentoring program for Central youth in that context. It also included the possibility of implementing the project by training leaders to mentor youth in the local church.

Mentoring has a positive effect on youth. In my doctoral project, I attempted to create a mentorship model for training leaders to mentor Youth in the local church. The mentorship model will foster a meaningful and quality relationship between the mentors and mentees. My experience has shown that youth only care about what knowledge and skills the adults have once they demonstrate that they care. The mentorship model will serve as the platform where the leaders who are trained and equipped in mentorship may meet with Youth for mentoring in a friendly and Christ-like manner.

Ministry Context

The youth group at Central existed for several years, a need to minister to Youth in their community. Many local churches within the U.M.C. have youth groups with different names and administrations.

The youth group at Central includes students from 7th to 12th Grade, and it is open to all youth regardless of church membership. There were twenty registered Youths when I started the project, and the weekly average attendance had been fifteen. The Vision of Central's youth group was to see lives, friendships, schools, and communities transformed by the love of Jesus Christ. The mission is "To respond to the Call of Jesus Christ to make disciples of all nations," the Core Values are – 1) We value community and relationships that form spiritual friendships. 2) We value reading the Bible as the Word of God that transforms our lives. 3) We value discipleship that renews us after the image of Christ.”¹

According to the Central U.M.C website, the October Update describes recent activities – physical, financial, and spiritual:

We have been living in the incredible story of God. In our weekly lessons, we've been traveling step-by-step through the grand epic of Scripture — from creation and fall to the early stages of redemption in Israel's history and the consummation of our restoration in Christ. Everywhere along the way, we've seen the utter generosity of God! And as a group, we've been responding to that generosity with some generosity of our own. We celebrate all the work we got to share on our mission trip this summer and how our churches sent an additional \$1375 to support the ongoing ministry there. A team of us generously gave our time at the yard sale at Centerville U.M.C last month, connecting with our community in new ways. A few more also helped tidy up the TRIBE room and took some things to the city dump. We also serve our classmates, teachers, and neighbors in countless

¹ TRIBE, Central United Methodist Church, <https://www.richmondcumc.com>

ways weekly. We love generous people because we've experienced the generosity of God!²

According to the demographic statistics of Indiana State, “Wayne County has 22.4% under eighteen years,”³ meaning that Central made a correct decision in forming a youth group to minister to this group.

Much went into the consideration and formation of the youth group, including:

- Central United Methodist Church formed the group to prepare them to be more participatory in the church's life and become leaders in the future. Youth need nurturing – physically, emotionally, socially, and spiritually. Sometimes, we need to encourage the youth economically, that is, to teach them how to manage personal finances.
- Central offered a suitable space for youth meetings and games.
- The church exposes the youth to external activities such as camping, retreats, and outings.
- The local church provides adequate support to youth, such as snacks for their weekly meeting, and the presence of the respective church pastors in their midst demonstrates the value the church places on them.

Despite the above-listed merits of forming the youth group in the local church, there are a few areas for improvement. They are:

² TRIBE, Central United Methodist Church, <https://www.richmondcumc.com>.

³ QuickFacts: Wayne County, United States Census Bureau.
<https://www.census.gov/qucikfacts/waynecountyindiana/PTSo45223>.

Age Limitation

The Methodist Church admits Youth from 7th to 12th Grade into the group. This age and its education categorization is consistent with the United States' definition of Youth under 25. In Britain, Youth is below 30 (regardless of educational status), Canada has 16-28 years, Nigeria 18-29 years, Sierra Leone 15 to 35, African Youth Charter 15 to 35, and Christian Education 12-30. If educational status (7th -12th Grades) is an index for who becomes a youth group member, what about those who may enter college or University below age 20? Based on Christian Education's definition of Youth, persons below 30 nurture themselves after high school. The Youth in the ministry context is between 12 and 17 years old.

Learning Leadership Roles

We should not see the group as another class setting where the youth pastor does almost everything. Since the group aims to nurture and prepare them for leadership, now is the best time to begin the leadership process. The group does not have a leadership structure. Forming a youth leadership structure places them in trust while learning from the youth pastor and volunteers. Youth need more guidance and mentorship.

Lack of Mentoring in the Context.

I participated in Optional Practical Training at Central in 2020/2021. Though my duties were not related to youth work, but because of my experience in youth work and my passion for mentoring, I sought out several conversations with the youth pastor and lead pastor about this subject. They youth pastor often invited me to sit in and observe

the meetings. Mentoring was among the topics we discussed. Mentoring is “The process in which a more experienced individual helps a less-experienced individual to grow and develop.”⁴ The youth pastor and I saw the need for youth mentorship in the local church. First, we discussed the benefits of mentoring from personal experience: it makes youth feel good, improves their emotional intelligence, increases their confidence, deepens their skills, and change their perspective of life. Second, we discussed the lack of mentoring because there were no leaders with the knowledge and skills to mentor youth. Therefore, we saw a need to develop leaders in mentoring to engage the youth.

When I was admitted to the doctorate program in 2021, I chose central as the context and develop a model for training leaders to mentor youth in the local church to ensure that he and I had the same idea of what mentoring means: he gave me the following books to study by G. Brian Jones and Linda Phillips-Jones, “How to Plan and Conduct a Successful mentoring Initiative: Christ-centered Mentoring Coordinator’s Handbook,”⁵ “Christ-Centered Mentor’s handbook,”⁶ “Mentee’s Handbook,”⁷ “Christ-Centered Mentor’s Handbook,”⁸ “Competencies of Outstanding Mentors and Mentees:

⁴ Definition of Youth: United Nations Youth. <https://un.org/esa/socdev/documents/youth/facts-sheets-definition.pdf>. N

⁵ G. Brian Jones and Linda Phillips-Jones, Christ-centered Mentoring Coordinator’s handbook: How to plan and Conduct a Successful Mentoring Initiative (Grass Valley, CA: CCC/Faith-centered Mentoring and More, 2002), 5

⁶ Linda Phillips-Jones & G. Brian Jones, Christ-Centered Mentor’s Handbook: Christ-Centered Mentoring, 2004.

⁷ Linda Phillips-Jones & G. Brian Jones, Mentee’s Handbook: Christ-Centered Mentoring, 2004.

⁸ Linda Phillips-Jones & G. Brian Jones, Christ-Centered Mentor’s Handbook, 2004.

Skills for Successful Christ-Centered Mentoring,”⁹ and “Practical Things to Do with Your Mentees.”¹⁰

For effective mentoring, the leaders (mentors) must possess the following skills: critical thinking, passion, love for youth, communication, connection, collaboration, instructing or developing capabilities, providing corrective feedback, and managing risks. As a result, mentees acquire skills such as Christ-likeness, respectability, adaptability, learning, showing initiative, and managing the relationships equally. In a collaborative effect, mentors and mentees should listen actively to each other, build trust, and encourage each other, and both can identify goals and current realities of life.

There is the temptation to separate youth ministry from mentoring, but both go together according to the African setting. The local church encourages the formation of youth groups to relate to their peers and discover their talents and skills, which pave the way to career choice. If the church can address the areas mentioned above in the ministry to Youth, those parts of the group will benefit immensely and might form a transformative force for the church and society.

My Ministry Journey

I have served in the following areas:

1. Fourteen years as a pastor-in-charge of five local Wesleyan Churches,
2. Three years as Associate Pastor in Nigeria,
3. Eight years as District Youth Director (non-salaried),

⁹ G. Brian Jones & Linda Phillips-Jones, Skills for Successful Christ-Centered Mentoring, 2002.

¹⁰ Linda Phillips-Jones, Practical things to Do with Your Mentees, 2002.

4. Four years as National Director of Christian Education and Communications
5. Two years as National Director of Church Mobilization and Training at the Evangelical Fellowship of Sierra Leone (an umbrella body consisting of 20 denominations and 10 parachurch organizations),
6. Three years as District Evangelist in the Freetown District,
7. Four years as Chair of the Committee on Education for Wesleyan Schools.

I must admit that their places of work impacted my life socially, physically, mentally, and spiritually. They formed the basis to achieve my vision of serving the Lord with all my might, strength, and soul.

I also worked outside the church and held the following positions:

- Six years as a teacher in a primary school in Sierra Leone
- Four years as a teacher in a secondary school in Sierra Leone
- Two years as a lecturer at Salvation Army Officers' Training College in Nigeria
- Two years as a part-time lecturer at the West Africa Theological Seminary, Nigeria
- One year as a part-time lecturer at The Evangelical College of Theology and Sierra Leone Theological College and Church Training
- Seven years of freelance journalism
- Two years as Associate Editor of a local newspaper
- Seven years as a professor at Milton Margai Technical University

Over the years, the following skills and interests propelled my desire for ministry in and out of the church.

Those seventeen-year pastoral experience brought me face-to-face with the realities of life, especially with people from all walks of life. Serving as a pastor is the most challenging work because many congregations' expectations exceed the pastor's educational level, character, and experience. For some, standing before an assembly is like standing before a judge, waiting for judgment. As a pastor, I tried to encapsulate pastoral qualities such as oral and written communication skills to persuade, inform, and comfort congregation members; a pastor's communication skills are also essential to communicating with church staff and the media if necessary.

Privacy

Privacy is the ability to keep information private and confidential when working with church members to better counsel and comfort them in times of crisis. A Pastor should respect a church member's privacy during and after pastoral counseling. It is part of knowing and managing church duties.

Compassion for Others

I see ministry as a Service to God and humanity for what they did for me – those I met and those I will never meet but who helped me in my formative years. I have always prayed for God to increase my territory to serve others. Indeed, helping others gives me joy and fulfillment.

Teaching

Over the years, my peers and students have nicknamed me 'Rabbi' because of my love and teaching ability. I love teaching; therefore, I spent more years in the classroom than in the pastorate. I enjoyed being at school, reading books with students or colleagues.

Writing, Reading and Current Journalism

I often called these activities my hobbies. Books have become my third best companion (following my wife and children). To strengthen my career as a pastor, teacher, writer, and journalist, I made current affairs a valuable source next to the Bible. I can read all genres and listen to all kinds of music because they provide information for my preaching, teaching, and writing.

Working with Youth

Working with youth is perhaps my second-best positive life experience. Young people are fragile, full of energy, and full of dreams but frequently lack coordination or leadership. The University of Law defines a youth worker: "Youth workers support young people in their personal, social, and educational development to help them reach their full potential in society. It involves planning and delivering programs, often in partnership with other organizations who engage with young people, in many areas, from health and wellbeing to potentially criminal activity."¹¹

¹¹ The University of Law, "Careers," <https://www.law.ac.uk/employability/career-finder/youth-worker>.

The church required some skills and qualities to serve as a youth worker. I possess some skills, including listening skills, tolerance, flexibility, resilience, organizational and interpersonal skills, and the ability to establish a good relationship with all kinds of youth. I could also act with precision and integrity in a time of stress, with a firm commitment to young people and an understanding of the issues affecting the lives of youth.

I became a leader because of my educational background, professional development, skills, and interests. These skills and qualities prepared me to assist young people who need nurturing to serve their churches, communities, and society. A brief discussion of the factors influencing my chosen topic for the doctoral project follows.

My parents raised me in two different homes with varied cultures and traditions. I started as a non-believer, a Muslim, and later as a Christian; each of these transitions impacted my adult life. Like me, many youths grew up with little or no parental support. Thus, they were self-trained—the lack of parental coaching or mentoring opened doors for self-discovery. More than 40% of my country's population was self-raised, thus having negative feelings about their lives.

My educational background, especially the theological aspect, inspires me to spot the gaps in youth development. Many youths tend to live lives of regret due to a lack of assurance and mentoring. Many churches have not incorporated mentoring as part of their ministries. When the leaders participate in mentoring training, they started to lead mentoring for youth in the local church.

My ministry involves pastoring, youth work, and teaching. In each area of work,

I had the opportunity to observe the issues young people faced firsthand. In each church I served, the youth formed 40% of the congregation, and I rose from the church's youth group to become a pastor, youth worker, and teacher. Therefore, I know fairly the youth's needs and how leaders can influence them.

The Mentorship in Nigeria

The mentoring at West Africa Theological Seminary filled the vacuum created by my little time with my parents. I started as a mentee and ended up as a mentor. As a formal mentorship, mentors were responsible for overseeing and evaluating mentees' progress and success. The seminary designed and included two mentoring sessions in the timetable. The first session was about going through spiritual formation materials meant to strengthen our spiritual lives, and the second was a one-on-one session with our mentors. The mentoring was for spiritual, academic, and vocational accountability. While writing my thesis, I remember my mentor's words, "Samura, are you making progress?"¹² He would ask me whenever we crossed paths within the seminary. He was open, friendly, and quite willing to coach me. This mentorship made up for what I lacked in my Youth and early years, especially accounting for my spiritual life.

Many contemporary Youths do not have the opportunity for mentorship and, as a result, are unprepared to handle life's realities. Many adults tend to blame young people for the negative way they respond or react to issues. This morning, I read a sad example

¹² Emmanuel Ogunyemi served as academic dean at Wesley International Theological Seminary, Imo State, and later as professor at West Africa Theological Seminary, Lagos, Nigeria. He was the first reader for my undergrad thesis and examiner for my M. A. Thesis. He loved students and always made time to assist them.

of this phenomenon on a WhatsApp story that blurred my day. The report said that a 16-year-old boy committed suicide as a birthday gift to his mother. In a note he left behind, he said that his mother used to tell him that she lost happiness on his birthday and that she regretted having given birth to him. So, the young man said that since his birth brought pain and sorrow to the mother, he decided to take his life on her birthday so she would have happiness again.¹³ If this young man had gone through mentorship, he would have brought into the open what was going on between him and his mother, and he would not have committed suicide.

My Doctoral Project in View

In previous chapters, I cited how the Wesleyan Church of Sierra Leone prepared me for ministry in and out of the country. I acquired a Diploma in Theology, B: a Th., M.A in Pastoral Ministry, Master of Divinity, and M.A in Peace Studies. I also earned a postgraduate Diploma in Biblical Preaching and several certificates, including a Certificate of Accreditation in Conflict Prevention Training, Business-Engineering Science and Technology, Training Trainer in Leadership, and Mentoring.

These qualifications enabled me to serve as pastor, teacher, lecturer, and director of youths, head of the evangelism department, Christian Education and Communications, and the Department of Church Mobilization at the Evangelical Fellowship of Sierra Leone. Besides mainstream employment, I also served as a journalist and coordinated other programs. In all these areas of ministry, I interacted with Youth for a long time.

¹³ John Koroma, The Nation's Newspaper, The Gruesome death of a student. John owns and edits the Nation's Newspaper from Sierra Leone. He reported this incident in the weekly media conference in 2021, which I read on WhatsApp.

Experience has shown that Youth are fragile; therefore, they need care. In the colleges where I taught, I have seen young people struggle with daily life because they did not go through mentoring.

One day, I asked them to outline the differences between being a student in a high school and a university. Only 20% could tell the difference. For example, in school, the teacher writes all notes on the blackboard, while at the University, most lecturers write topics on the board and explain them with an illustration. Some lecturers, such as me, prepare lecture notes for the students to expedite the learning and teaching processes. Furthermore, there are differences in the workload, delivery method, tests, and examinations. Above all, Sierra Leone considers high school students to be children. At the same time, at the University, we think of them as young people, above high school students. Therefore, there are high expectations from the university authority, the Ministry of Education, parents, and society. These expectations, coupled with their level of exposure, place a daunting task on their shoulders.

While serving as pastor, teacher lecturer, and youth worker, I often put on other hats, acting as a law enforcer, role model, advocate, and friend. These roles prepare young people for good citizenship, future leadership, and handling the realities of life. To do those tasks, I had to be flexible, demonstrate the ability to see solutions and opportunities even in difficult circumstances, respect the youth, and have the compassion to be involved with youth.

With the above background, I intend to dwell on *Developing a Mentoring Model for training Leaders to Mentor Youth in the Local Church*. While churches are familiar with discipleship and pastoral counseling, few incorporate mentoring as part of their

spiritual formation initiative to prepare the Youth to make informed decisions. The churches do not train and equip leaders to start and lead mentorship ministry.

At The Evangelical College of Theological College (T.E.C.T.), the administration incorporated Christian Service and Spiritual Emphasis as extracurricular activities for staff and students. At the beginning of the academic year, the college requires students to choose placement for weekend services and appoint lecturers to supervise them or, better still, to mentor them. Christian Service provides a platform for practical ministry for students. Also, the college observed a spiritual emphasis week at the beginning of each semester, and all lectures were suspended. They invite guest speakers to prepare the students and staff for spiritual matters and accountability. In the Christian Service program, students are encouraged to approach any lecturer or guest speaker during the spiritual emphasis week for spiritual responsibility and direction.

Though the word 'mentoring' is never mentioned, the college practices some forms of accountability and oversight – addressing the spiritual, physical, psychosocial, and career issues affecting the students. I benefitted from both the Christian Service and Spiritual Emphasis.

West Africa Theological Seminary, Nigeria, has mentorship as part of its tradition. As an undergrad, I was a mentee and later became a mentor at the graduate level. I learned to account for my whole being to my mentor while seeking his direction and assistance to grow in the Lord and to live a fruitful life on earth.

Milton Margai Technical University would have benefitted from my accountability initiative as a professor as I was a professor at The Evangelical College of Theology or West Africa Theological Seminary. They do not currently have one because

while the former institutions were Christians, Milton Margai is a public or secular in tradition. However, at Milton Margai, the Department of Religious Studies combines Christian Studies and Islamic Studies. As a lecturer and pastor, I often counsel students in my class and those who need such services. Though it was not part of the curriculum, I knew our students needed guidance beyond academics. Therefore, I spent a lot of time mentoring students. Thus, even when I came to the U.S. for studies, I maintained a mentor-mentee relationship with some students. Fortunately, even now, new students continue to seek my services each year.

Between 2017 and 2021, I assisted five former students in acquiring graduate degrees and getting married; three migrated to the U.S. legally, and three returned to the University to teach. Mentoring students in all three educational institutions should not have been an option but a necessity for students and staff.

My experiences in the three institutions, my passion for ministry, especially to Youth, and my ability to teach, pastor, and work among Youth put me in a better placement to develop a mentorship model for Youth with the aim of training and equipping the leaders in mentorship so they could start and lead mentorship ministry in the local church.

As a pastor and former youth worker, I will use the discipleship skills of teaching, coaching, counseling, and supervising to effect mentoring for Youth. From these spiritual domains, I will use the need and skills to assist my Youth and congregants grow in the Lord. Discipleship, though a biblical term, involves growth in all aspects of the day-to-day life of youth as they struggle to understand the teachings of Jesus Christ, tell the world about Him and the Kingdom, and become more Christ-like. From my past

ministerial experience, I will approach mentoring as what G. Brian Jones and Linda Phillips-Jones called "Christ-centered mentoring," which stretches beyond normal or professional mentoring. They stressed that Christ-centered mentoring is at its best when it:

Emphasizes the mentor-mentee relationship as a broad, mutually beneficial, dynamic process in which both parties play significant roles – which may shift from time to time but always focus on the goal of honoring God's Word and becoming more like Christ in every area of life. With help from the Holy Spirit, Christ-centered mentors and mentees take on life's issues, challenges, and possible goals with knowledge, skills, and enthusiasm. Instead of completing a one-time mentoring process of relationship, Christ-centered mentors and mentees adopt mentoring as a way of life beneficial to accomplishing God's will in the lives of others.¹⁴

Unlike some secular states where people do not teach about God or Christ or Sin or the Bible in public institutions, Sierra Leone has no law prohibiting such practices. Religious leaders can offer prayers, whether Christianity or Muslim at all general events, including schools and colleges. For example, at the official opening of Parliament of Sierra Leone, which occurs every five years, the Speaker would invite a Christian or Islamic cleric to address and pray for the Members of Parliament. So, I had an excellent opportunity to use the Scriptures in class when needed and in private counseling of students, regardless of their religious beliefs.

My interest has always been to come alongside Youth in their quest for a better life. I never had such an opportunity during my Youth because of the different environments and religious backgrounds at the time. Since I was the most educated child, there was no role model except my teachers. I lived a life of fear and lack of hope.

¹⁴ G. Brian Jones and Linda Phillips-Jones, *Christ-Centered Mentoring Coordinator's Handbook: How to Plan and Conduct a Successful Mentoring Initiative* (Grass Valley, CA: CCC/Faith-centered Mentoring and More, 2002), 6.

I learned many things, good and bad, from my peers. I have seen many youth and college students treading the same road – lacking supervision and accountability.

Therefore, I decided to assist in creating the space for growth in all aspects of life. In Africa, many young people have become political disciples whom politicians recruit and empower with drugs and false promises to wipe out their opponents or suspects. In the process, some youths become guilty of crimes, and some even lose their lives.

After securing degrees but not finding jobs, some youth migrated to the West, searching for greener pastures, while others perished in their dream countries. Some of those who traveled overseas received employment but with low wages. In all this, I feel the pain of seeing adults oppressing young people. It motivated me to develop a mentoring model for Youth locally, which will provide the space for church leaders to acquire mentoring training to create a ministry for Youth in the church. My interest is to see every young person grow into adulthood, make informed decisions, and live productive lives.

My childhood circumstances led to me becoming a compulsive leader. Frequently, my eyes well with painful tears when I look back at my past. It caused me to become a workaholic and what my friends would call a "bookworm" because of my constant desire for education, which I saw as the only way to redeem my ugly past. Sadly, the Bible includes compulsive leaders such as Moses, who became compulsive because of his tragic circumstances in childhood. Gary L. McIntosh and Samuel D. Rima, in their book *Overcoming the Dark Side of Leadership*, describe Moses' childhood experience as leading to being compulsive as follows-

Abandonment by his parents as an infant, adopted by the enemies of his people, an upbringing in the rigid environment of a royal family with the accompanying high expectations, a significant failure, and the ultimate rejection of his adoptive grandfather comprised Moses' formative years. It no doubt was the combination of the unmet needs stemming from his childhood that created Moses' dark side.¹⁵

Unfortunately, I see myself identifying with most parts of Moses' childhood experiences — two families that never met adopted him and brought him up in a rigid environment. My uncle was so time-conscious that he would punish us for returning home late from school.

I have tried to become a 'friend to my mother' but failed many times because I only spent six years with her. Young people who may have similar childhood experiences: Is status conscious, looking for reassurance and approval from those in authority? They try to control activities and keep order and usually are workaholics. At times, “They are excessively moralistic con, scientific, and judgmental. At heart, as leaders may have an angry and rebellious attitude and may not feel it is proper to express their true feelings, they may repress their anger and resentment.”¹⁶

I implemented a project in which leaders from Central United Methodist Church participated in mentoring training for six weeks. Though I went through mentorship as a mentee and a mentor, I needed formal training to serve, especially as a designer of the model. Therefore, the Global Mentorship Initiative assigned a 14-hour session via video

¹⁵ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: BakerBooks, 2007), 104.

¹⁶ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 108.

conference as part of the training process. In addition, I expressed an interest in serving as a mentor within Global. Global Mentoring Initiative works with over 2,000 students and mentors. Its mission is to empower students to get ready for their careers. I am fascinated by this mission because we have a crucial situation, especially in developing and underdeveloped countries, where employment rates are higher, and students would spend years learning and gain fewer jobs after graduation. How would they demonstrate the education? Or where would they secure jobs to care for themselves?

The student will identify, recruit, and facilitate mentoring training for church leaders. The student will draft such leaders-trainees based on the following:

1. Willingness to undergo training.
2. Commitment to the mentorship model and desire to incorporate the mentoring ministry for Youth in the church.
3. Willingness to start and lead mentorship ministry in the local church.
4. Willingness to invest their time in mentoring students.

The content of the proposed project will include the following:

- Ministry Focus
- Biblical Foundations
- Historical Foundations
- Theological Foundations
- Interdisciplinary Foundation.
- Project Analysis

The above content does not include the preliminary work such as a) Abstract – a page summary or overview of the entire project or dissertation, b) Acknowledgement, c)

Indexes and Figures. In the Methodology Chapter, I described the data collection methods used.

Through the project, I sought to learn the following:

- The reaction of Central United Methodist Churches to Developing a Mentorship Model for Youth in the local church.
- How will Central incorporate the mentoring model as a ministry?
- How will this model change the lives of the mentors, the mentees, and the church?
- What is the possibility of replicating this model in other local churches?

Conclusion and General Plan

Central United Methodist Church formed the youth group model several years ago. It is thriving beyond expectation. On December 5th, thirty youths had a traveling meal with First Methodist and U.M.C. Centerville to educate other children to join the group. The project will take the research format (case study) but will include potential training mentors, the orientation of mentees, focused groups, and journaling assignments. I used the following steps to implement the project:

- I wrote the Ministry Focus to identify mentoring areas of need at Central United Methodist Church.
- I wrote the Biblical Foundations paper use the example of Paul's mentoring of Timothy
- I wrote the Historical Foundation chapter, in which identified a historical mentoring Christian figure in the person of Rev. John Gano, who mentored young people.

- I wrote the Theological Foundations chapter, which identified a doctrine that made mentoring youth become imperative for youth ministry.
- I wrote the Interdisciplinary Foundations – looking at the theory of transformational leadership that relates to mentoring.
- I submitted all chapters for candidacy review.
- I applied to the Institutional Review Board to enable authorization to include the target population
- I identified and recruited participants for the project implementation.
- I conducted six weeks of project implementation.
- I wrote the Project Analysis and the Introduction to the document.
- I submitted the final draft to mentors.
- Submitted the draft document for quality assurance for assessment.
- I took all final Examination
- I made all corrections, printed, and submitted final copies to United Theological Seminary for publication.

I wish to quote this famous passage from Romans 10:13-15: "For whom calls on the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless someone sent them?" If I may quickly apply this passage, the youth do not know the significance of mentoring and cannot make informed decisions because the church does not have a mentoring ministry. Nobody told them because nobody sent them to mentor them.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith, and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching, and to teaching. Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Timothy 4:12-16, NIV).

The purpose of this paper is to provide the biblical foundation for the Doctor Ministry project - *Developing a Mentorship Model for Training Leaders to Mentor Youth in the Local Church*. Mentoring guarantees young people that there is someone who cares about them, and gives them assurance that they are not alone in dealing with life's challenges and makes them feel like they are significant. Phil A. Newtown views Jesus' discipleship as mentoring and I cannot agree more. He called the twelve disciples, trained them, and sent them as interns. Also, He sent the seventy into the field to minister. The Apostle Paul also mentored Timothy, Silas, and Titus. Jesus and Paul formulated an inspiring model of mentorship that involves the mentor, mentee, and the method of training or message of instruction. Furthermore, "the intimacy of one-on-one and small group mentoring positions local church mentors to impact those under their charge. Their example in relationships, love, service, and dying to self gives future gospel workers a better picture of how to live faithfully as servants of Christ.

Mentors not only give an example but also engage in specific training toward future ministry.”¹ Phil opines that for mentoring to be successful, it should include the intimacy of the one-on-one relationship. In *Mentoring Impact*, “Young adults with a mentor are 55% less likely than their peers to skip a day of school, 78% more likely to volunteer regularly, 90% are interested in becoming a mentor, and 130% more likely to hold leadership positions.”² I can resonate with this result because I have been volunteering, became a mentor, and held leadership positions because I had a mentor in various parts of my life and ministry (academic mentor, spiritual mentor, and leadership mentor).

However, mentoring youth does not occur in a vacuum, it involves leaders who under mentoring training, and are willing and available to carry such a crucial task. Mentorship is impactful because it prepares leaders for the future. It is imperative that no one can mentor without undergoing mentorship. Kenley Hall buttresses this truth when he compared the mentoring of the Apostle and his mentoring of Timothy. Furthermore, he says,

Paul gained his passion for and his devotion to ministering young pastors from his own early experience in ministry. Paul received his call to ministry directly from Jesus on the road to Damascus (Acts 9:1-5). However, while it was Jesus who called him to ministry, God used Barnabas for Paul’s pastoral formation. One wonders if Paul would have ever made that first missionary journey or planted that first church if not for Barnabas. He may have woken up ten to fifteen years later to discover he was not the minister he had envisioned when he first encountered Jesus on the road.³

¹ Phil A. Newtown, *The Mentoring Church: How Pastors and Congregations Cultivate Leadership* (Grand Rapids, MI: Kregel Publications, 2020), Proquest Ebook central, <http://ebookcentral.proquest.com/lib/dtl/>.

² “Mentoring Impact,” <https://www.mentoring.org/mentoring-impact>.

³ Kenley Hall, “The Critical Role of Mentoring for Pastoral Formation,” *Journal of Applied Christian Leadership* 11, no. 1 (2017): 4.

Therefore, to train the leaders at Central United Methodist Church who will mentor the youth in the local church becomes an imperative. Mentoring youth is a dire need of the church, but that cannot happen if the leaders lack such training.

This paper followed this format:

- The Authorship
- Timeline of Paul
- Historical Background and Purpose
- Three Reasons for Choosing the Pericope
- Divisions of 1 Timothy
- Word Study
- Summary of Verses 12 and 13
- Summary and Conclusion.

Scholars believe the book of Acts ended in AD 60, with the Apostle Paul under house arrest in Rome. They also opined that when Paul was released, he visited various cities, including Ephesus. During his travels, he left Timothy to pastor the church in Ephesus because he had spent many years with Paul, whom he refers to as "my true son" (NIV) or "my true child" (EST) or "my son" (KJB) or "my genuine child" (ISV).

Ephesus was well known as a center for studying and practicing magic. Artemis at Ephesus was related to magi, using techniques to assure human control or power

over supernatural forces.⁴ Timothy was tasked to care for this young church, especially to deal with false teachers and forestall discipline in character and worship.

1 Timothy 4 provides an important perspective in advance of Paul's upcoming instructions. After giving Timothy details on how to choose leaders, and the proper conduct of church members, this chapter is mostly focused on Timothy's own personal spiritual choices. Paul instructs him to be diligent, faithful, and prepared. The stakes are high—both for Timothy and those he is called to lead. This chapter emphasizes the importance of good spiritual practice, which is key when considering Paul's advice in the passages both before and after these words.⁵

The Authorship

Establishing the authorship of 1 Timothy is imperative to the study of the passage and how it might shed light on mentorship. Christians and Bible readers often agree that the Apostle Paul wrote 1 Timothy probably because he had an intimate relationship with Timothy as the pastor he posted to serve the church in Ephesus. It is believed that in AD 64, Paul left Timothy at Ephesus to pastor that church. However, many scholars differ on the authorship of the Apostle Paul. The word pseud epigraphy, from the Greek *pseudo*, means false or anonymous. Many writers, especially during turbulent times preferred to write anonymously to save their lives. Daniel J. Scholz buttresses this point further that,

Most scholars acknowledge the likelihood of pseudepigraphic works in the New Testament. For example, the apostle Peter, martyred in the mid-60s CE, did not

⁴ Aida Besancon Spencer, *1 Timothy: A Covenant Commentary* (Cambridge, UK: Lutterworth Press, 2014), 17, ProQuest Ebook Central, <https://ebookcentral.proquest.com/lib/dtl/>.

⁵ “What does 1 Timothy 4:15 mean?” BibleRef.com, <https://www.bibleref.com/1-Timothy/4/1-Timothy-4-15>.

write the First and Second Letter of Peter, composed in the late first century and early century CE, respectively. In the case of Paul's letter, the majority of scholars believe that later Pauline Christians writing in Paul's name composed the Pastoral Letter (1 Timothy, 2 Timothy, and Titus) and Ephesus. Scholarships are less certain if this is the case with Colossians and 2 Thessalonians.⁶

However, Scholz's position does not regard any internal evidence of the authorship of 1 Timothy. In early or contemporary letter-writing, the authenticity of the writer can be found in the letter itself, though external evidence may also be considered. The above evidence does not exclude Pauline's authorship.

Jemo Van Nes, in his book *Pauline Language and The Pastoral Epistles: A Study of Linguistic Variations in the Corpus Paulinum*, joined the debate on the authorship of 1 Timothy. He extensively cited F.D.E. Schleiermacher's position on the subject matter. According to him, in early nineteenth-century Germany, authenticity criticism of the Pastorals was first directed at 1 Timothy. Not long after, Johnn Ernest Christian Schmidt questioned its apostolic origin for manly historical reasons.⁷ It is expected that each book will face criticism to validate its authenticity, and Pauline's authorship is not an exception. While Scholz's criticism was externally based, Schleiermacher's is internally based. Van Nes cited five reasons why Schleiermacher seriously challenged the *communis opinio* on the origin of 1 Timothy by arguing that it is a pseudonymous composition based on 2 Timothy and Titus, and to demonstrate this position, he advanced the following argument:

1 Timothy contains many expressions not found elsewhere or used differently in the Corpus Paulinum The language of 1 Timothy is closer to Titus in chapters 1-3,

⁶ Daniel J. Scholz and James A. Kelhoffer, ed., *The Pauline Letters: Introducing the New Testament* (Winona, MN: Anselm Academic, 2013).

⁷ Jemo Van Nes, *Pauline Language and the Pastoral Epistles: A Study of Linguistic Variations in the Corpus Paulinum* (Leiden, Netherlands: BRIL Academic Publishers, 2017), 69, ProQuest Ebook central, <https://ebookcentral.proquest.com/lib/dtl/>.

but closer to 2 Timothy in chapters 4-6, Not all of the information in 1 Timothy is consistent with the book of Acts, nor does it always make sense, 1 Timothy has no close parallel in terms of genre. As a formal letter of instruction, it shares the characteristics of religious treaties, homily, and private letters, 1 Timothy is lacking in literary coherence and is theologically inferior to 2 Timothy and Titus as it bristles with parentheses and un-Pauline teachings.⁸

The above points do not contribute directly to the debate over Pauline's authorship. The author delved more into the authenticity of 1 Timothy, not the authorship. However, Van Nes drew a conclusion, an interference that brought Schleiermacher to conclude that “the language, theology, and life-situation of 1 Timothy bear witness to a misunderstood Paulinism dating from a period later than the first century.”⁹ The authorship of 1 Timothy remains hanging in the pendulum as we dwell on this piece.

Stanley E. Porter has joined the debate and taken the pseudonymous position on the Pastoral Letters. He firmly believes that “although these letters purport to be written by Paul... most scholars believe they are post-Pauline—even later than Colossians, Ephesians, and 2 Thessalonians.”¹⁰ In some critical circles, whether Paul wrote the Pastoral Epistles is not even a topic for discussion, as the conclusion is beyond doubt (he did not).¹¹

After examining whether the Pastoral Letters are pseudonymous, let us turn to the affirmative of the argument. In this case, we will bring in early church leaders who

⁸ Nes, *Pauline Language and the Pastoral*, 10-12.

⁹ Nes, *Pauline Language and the Pastoral*, 13.

¹⁰ Stanley E. Porter, *The Apostle Paul: His Life, Thought and Letters* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2016), 359.

¹¹ Porter, *The Apostle Paul*, 359.

ascertain the Pauline authorship. Eusebius, the early church father (265-339), attributed the Pastoral letters to Paul, and further said, "The epistles of Paul are fourteen, all well-known and beyond doubt. It should not, however, be concealed, that some have set aside the Epistle to the Hebrews"¹² Clement of Alexandria (155-220) supported the Pauline authorship when he spoke of "what is falsely called knowledge (1 Tim.6:20), and Moreover, Paul, who himself also at the later time became an apostle of Jesus, says to his Epistle to Timothy, "This is a faithful saying, that Jesus Christ came into the world to save sinners, of who I am the chief."¹³ Paul Anton of Halle in 1726 supported the Pauline authorship, especially of the letters of Timothy and Titus as the Pastoral Epistles. Other church fathers that supported the Pauline authorship included Irenaeus, Justin Martyr, Polycarp, Ignatius, and the Muratorian Canon.¹⁴ The forgone debate on the Pauline authorship only presented two positions: 1) that Paul wrote the Pastoral letters or they were written under his direction by an amanuensis, and 2) that he did not write the Pastoral letters, commonly called pseudonymous. Having looked at the evidence from both positions, and with the overwhelming evidence in favor of Paul, I agree with this position that,

The arguments against Pauline's authorship of the Pastoral are unconvincing. The internal evidence from the Epistles indicates that Paul was the author of the writings. The external evidence from the Orthodox Church indicates a uniform tradition ascribing the pastorals to Paul. The Pastorals appear by name in the earliest lists of New Testament writings. During the period A.D. 90-180 there is clear evidence that the Pastorals were in existence, held in high esteem, and were frequently quoted. The fact that the Pastorals had many witnesses to their existence indicates that they must have had a wide circulation and that their

¹² Graham Simpson, *The Pastoral Epistles: 1-2 Timothy, and Titus: An Exegetical and Theological Commentary* (Minneapolis, MN: Fortress Press, 2017), 18.

¹³ Simpson, *The Pastoral Epistles*, 18.

¹⁴ Simpson, *The Pastoral Epistles*, 18.

date of origin must go back to the period of earlier years. The best evidence suggests that Paul wrote these Epistles in the closing years of his ministry.¹⁵

Indeed, the Pauline authorship of the Pastorals receives more affirmations than opponents. Now it is established that Paul wrote 1 Timothy.

Timeline of Paul

The information about Paul's chronology varies a lot. Dennis McCallum gives a concise summary of Paul's timeline, which I found fascinating.¹⁶ He was converted around AD 33 or 34 on the first visit to Jerusalem no earlier than the fall of AD 36 (Acts 12), the Jerusalem took place around AD 48 and 49, his First Missionary Journey was around the Fall of AD 48, second visit to Jerusalem was between AD 47 and 48 (Acts 11:26, his third missionary occurred in the Spring of AD 52. Concerning the time of his release from prison, and his death, Dennis says, "After the Roman Imprisonment—Paul was apparently freed shortly after this time as he predicted in Philippians 1:25. References to this time in 1 Clement 5 and the Muratorian Fragment make it probable that he visited Spain. This is also the most likely time for the writing of 1 Timothy and Titus (as well as Hebrews if, indeed he wrote that book). He then returned to Rome, where he was martyred in the summer of AD 64, in connection with the persecution instituted by Nero (II Tim. 4:6)."¹⁷ From the above timeline of Paul, it could be concluded that his ministry spanned for thirty years. Paul wrote thirteen books, and two which are 1st and

¹⁵ Simpson, *The Pastoral Epistles*, 18.

¹⁶ Dennis McCallum, "A Chronological Study of Paul's Ministry," Dwell Community Church, <https://dwellcc.org/learning/essays>.

¹⁷ McCallum, "A Chronological Study of Paul's Ministry."

2nd Timothy. He recruited Timothy into the ministry between age 16 and 24, while his ordination took place in his early 30s.

Historical Background and Purpose

After visiting Corinth, Paul came to Ephesus with Priscilla and Aquila (a couple) and founded the church there but left them there to tend the young church: “They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews. When they asked him to spend more time with them, he declined. But as he left, he promised, “I will come back if it is God's will.” Then he set sail from Ephesus “(Acts 18:19-21 NIV). Though this couple may have been capable workers to work in the new and young church, Paul decided to send Timothy there as perhaps the lead pastor.

The City of Ephesus was in the Roman province of Asia. Though Paul and Timothy were once forbidden to preach there by the Holy Spirit (Acts 16:6), the city became the headquarters church for Paul's mission for three years (Acts 20:31). He experienced hardship and suffered persecution during these years. Aida gives a succinct description of Ephesus as "the largest emporium in Asia this side the Tarsus, the first and greatest metropolis of Asia, it had around 200,00-250,000 inhabitants, and it was the seaway to Rome and gateway to Asia with its harbor and was connected to a major highway used by all who traveled towards the east.¹⁸ There could not have been a better reason why Paul stationed Timothy in Ephesus than to preach the gospel. As a crossroad

¹⁸ Aida Besancon Spencer, *1 Timothy: A New Covenant Commentary* (Cambridge, UK: Lutterworth Press, 2014), 30, ProQuest Ebook central, <https://ebookcentral.proquest.com/lib/dtl/>.

city, a church would thrive rapidly as many came to accept Jesus as Lord and Savior. While he spent almost three years in the province of Asia, he was based in the city of Ephesus. His ministry at this time can be described as the "most fruitful phases of his whole apostolic ministry."¹⁹

Having stationed Timothy to Ephesus, he wrote a letter to the Ephesian Church and a pastoral and personal letter to Timothy.

1 Timothy was to urge Timothy to shun unorthodox teachings and dangerous speculations and reiterate the qualities expected of bishops and deacons. Though he hopes to return to Ephesus (3:14), such a visit might be delayed or canceled, so Paul writes in lieu of such anticipated visit. In his letter, he urges Pastor Timothy to reinforce his duty to the erroneous teachers, to formulate the disciplines on public worship, including the characters of the church leaders, and to guide him in his own life and teaching.

Ephesus was known for the display of magic and the use of techniques to control human beings. Spencer describes the effect of magic on the Ephesians and how the gospel thrived when the incantation books were burned, "magic appeals to unhealthy curiosity and the desire for power over others and oneself. Magic and drugs were interrelated. Artemis' name, together with the names of other gods, would be repeated in incantations. Some Christians at Ephesus had previously participated in magi practices. When they willingly and publicly burned their valuable incantation books, the gospel message grew and became powerful (Acts 19:18-20)."²⁰

¹⁹ Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, eds., *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 685.

²⁰ Spencer, *1 Timothy: A New Covenant Commentary*, 17-18.

Three Reasons for Choosing this Pericope

The life of the writer, the Apostle Paul, is quite appealing to any young believer or to any young person

Paul came into the scene at a time when Judaism was undergoing a devolution. It was the period of Judaism or Pharisee legalism which raised a high bar that had the potential to prevent gentiles to become Christians. "Paul brought the Christian God revealed by Jesus to the non-Jewish world of the first century. Paul fought the Judaism of his day by advocating that through Christ God was once again made accessible. Paul's emphasis that salvation was achieved not by works of the Mosaic Law but by faith in Christ became the great dividing line that showed Christianity's superiority over Judaism."²¹ Such a character is worthy to be used as a role model for mentorship.

The strategic position of the recipient – Timothy

Timothy was both a disciple of the great Apostle Paul and a companion to his ministry, whom the latter referred to as "Timothy my true son in the faith" (1:1). This description of Timothy in verse 2 fits a young man who was approved by an experienced man. Different Biblical translations use different words to describe the relationship between Paul and Timothy. The New International Version, New Living Translation, and New King James Version used the words "my true son," the English Standard Translation uses "my true child," the King James version uses "my own son," the New Revised Standard Version "my loyal child," and the International Standard Version uses "my

²¹ Scholz and Kelhoffer, *The Pauline Letters*, 22.

genuine child.” The common words are γνησίῳ τέκνῳ (my true son) describes a child that a parent loves and believes in. The word *téknon* as a noun means a *child*; but figuratively, it refers to anyone living in *full dependence* on the heavenly *Father*, i.e., fully (*willingly*) relying upon the Lord in *glad submission*. This prompts God to *transform* them into *His likeness*.²² Timothy could have been that son who gladly submitted to his mentor, Paul. He was submissive and loyal to the extent that the Apostle Paul was stationed in Ephesus. His submission and loyalty would fit into the mentorship initiative for youth in the local church.

The message of Paul to Timothy (1 Timothy 4:12-16) forms the bedrock for a mentorship initiative pattern

Paul reminds Timothy how to conduct himself, especially in a diverse church congregation (4:12), what responsibilities he must pay close attention to (4:13), to remember his spiritual gifts and God's call (4:14), and how and why he should endure in the ministry (4:15-16).

Division of 1 Timothy

There are many divisions of 1 Timothy, but below is an outline according to Stanley E. Porter.²³

²² *Strong's Concordance*, <https://biblehub.com/strong/1Timothy/1-1.htm>.

²³ Porter, *The Apostle Paul*, 374-375.

A. Opening (1:1-2)

- Sender (1:1)
- Address (1:2a)
- Greetings (1:2b)

B. Thanksgiving – none

C. Body: behaving as a leader in God's church (1:3-4:16)

- Formal opening: refuting the false teachers (1:3-11)
- Paul's faithfulness to his calling (1:12-20)
- Instructions for orderly behavior and church governance (2:1-3:16)
- Timothy's role in the church (4:1-16)

D. Paraenesis (5:1-6:19)

- Household duties (5:1-6:2)
- The return to false doctrine and godliness (6:3-10)
- Pursue what is righteous, etc. (6:11-19)

E. Closing (6:20-21)

- Closing words to Timothy (6:20-21a)
- Grace benediction (6:21b).

From the above division, the pericope (4:12-16) falls under the "Body – the behaving as a leader in God's church (1:3-4:16)," but the passage itself falls under "Timothy's role in the church (4:1-16)." This captures the responsibility of a leader in the church and, by extension, the role of youth in the church.

The analysis of Walter Lock in his book *A Critical and Exegetical Commentary of the Pastoral Epistles* (1 & 11 Timothy and Titus).²⁴

A. 1:1-20 - Introduction

1-2 - Greetings

3-20 – Appeal to Timothy to have the courage to rebuke the false teachers

1-11 a) because their teaching does not promote the central spiritual purpose of the true Gospel commitment to the writer himself

12-17 b) because he himself can tell of the power for ministry given to him through the chief of sinners.

18-20 c) because of the prophecies about Timothy's ministry.

B. 2:1-6:2 General Regulations

2:1-3:18 a) For the church

2:1-7 i) the scope of public prayers

2: 8-15 ii) the conduct of men and women at public worship

3:1-13 iii) the character of ministers: the bishop (1-7); the deacons (8-10); deaconesses (11); deacons as aspirants to the higher officer (12,13).

3: 14-16 Central doctrine. The Person of Christ the source of true religion.

4:1-5 Transition to the following regulations. Dangers of the teaching of a false asceticism.

4:6-6:2 b) for Timothy himself

4:6-16 i) his own life and teaching

5:1-6:2 ii) his treatment of others; the old and young (5:1,2);

widows (3-16); discipline over presbyters (17-25).

²⁴ Walter Lock, *A Critical and Exegetical Commentary of the Pastoral Epistles* (1 & 11 Timothy and Titus) (Edinburgh, Scotland: Bloomsbury T& T Clark, 1989), 3-4.

C. 6:3-21. Conclusion. The contrast between the false and the true teacher.

3-10 The false teacher was misled by the hope of gain.

11-16 Appeal to Timothy to be a true man of God and fight the good fight.

11-13 Based on Timothy's past confession.

14-16 Based on the example of Christ Jesus and the thought of His return to judge.

17-19 The proper teaching to be given to the rich.

20-21a Final appeal to Timothy

21b Greetings.

In Lock's division, which includes analysis, the pericope falls under the General Regulations that Paul gives to Timothy (2:1-6:2) and specifically captured under regulations for Timothy himself (4:6-6:2). While Porter captures Timothy's role in the church under 4:1-16, Lock stresses the personal limitations beyond chapter 4 (4:6-6:2) but delimits it from 4:6. Though the pericope remains 4:12-16, I agree with Lock's divisions of 1 Timothy, especially Chapters 4-6, because if he can adopt a good character, he should be able to treat the old, young, and widows.

The major theme of 1 Timothy is maintaining sound teaching (doctrine) in the church at Ephesus. Paul presented four steps that Timothy must follow:

1. Dealing with false teaching (doctrine) (1:3-11; 6:3-10)
2. Enforce the responsibilities and qualifications of church leaders (3:1-16)
3. Maintain appropriate conduct for Christians (4:1-11; 5; 5: -6:2)
4. Guard the church's reputation in the world (6:3-19)

Word Study

In this section, we will exegete verses 12 and 13. In verse 12, Paul encourages Timothy to remain firm in character and behavior, while in verse 13, he reminds him to hold fast to his responsibility as a pastor.

1. Verse 12: *"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith, and purity."*

I will look at the following words: Look down, speech, conduct, love, faith, and purity.

Look down

The phrase *look down* is rendered in Greek as καταφρονεῖτω (*kataphroneito*)²⁵, meaning let despise. In the various Bible translations, it reads, "let no one look down on your youthfulness" (NAS), "let no man despise thy youth" (KJV), and "let despise but a pattern" (INT). The Strong's Exhaustive Concordance defines "despise" as "think against."²⁶ It also means to look down on someone or something with contempt or aversion, with the implication that one considers the object of little value. Or to feel something not important enough to be an object of concern when evaluated against something."²⁷ Synonyms include contemn, scorn, disdain, embarrassment, or feeble. In simple terms, despise means to regard as unworthy of one's notice or consideration. The

²⁵ Jay P. Green, trans, s.v. "kataphroneito," *The Interlinear Bible: Hebrew-Greek-English (English, Hebrew, and Greek Edition)* (Peabody, MA: Hendrickson Publishers, 2005), 841.

²⁶ *NAS Exhaustive Concordance of the Bible with Hebrew -Aramaic and Greek Dictionaries*, s. v. "kataphroneito," (Lockman Foundation, 1998), Bible Hub.

²⁷ Frederick William Danker, ed., "kataphroneito," *A Greek- English Lexicon of the New Testament and other Early Christian Literature* (Chicago, IL: The Chicago University Press, 2000), 529.

passage does not explain why Paul felt Timothy might have been despised by his church members. The fact remains that the church looked low upon him because of his age.

Does age matter in ministry or any occupation? Not necessarily, because efficiency is not measured according to one's age but according to one's performance. Chinua Achebe says in *Things Fall Apart* that "age was respected among his people, but achievement was revered. As the elders said, if a child washed his hands, he could eat with kings."²⁸

The Bible includes records of people who came into the limelight at a young age. David is one of them. A giant warrior called Goliath usually tormented the Israelites, who he saw as weaker, while David was a young man, perhaps below 20. He was young and inexperienced in battles, but he had once killed a lion and bear. While the older Israelites were in despair and self-condemnation, David took a chance, using the power of the Almighty, and indeed killed the giant. When David stood before giant Goliath, he said,

David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied. This day the LORD will deliver you into my hands, and I'll strike you down and cut off your head. This very day I will give the carcasses of the Philistine army to the birds and the wild animals, and the whole world will know that there is a God in Israel. All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD's, and he will give all of you into our hands." (1 Sam 17: 45-47, NIV).

Regarding age in ministry, Krule Larson said,

Chronological age does not necessarily bring spiritual maturity (Heb. 5:11-14). Deep devotion and spiritual strength as well as apathy and weakness can be found among young and old alike. Paul's encouragement to Timothy, don't let anyone look down on you because you are young, should remind us that the issue for

²⁸ Chinua Achebe, *Things Fall Apart* (London, UK: William Heinemann Ltd, 1958), 8.

leadership is never age but spiritual development. True spiritual progress is more than exegetical expertise; it is marked by exemplary conduct and love.²⁹

The Apostle Paul reminds Timothy that age must not be used to measure his efficiency in ministry, that he should not be intimidated by those who wish to despise him.

The Apostle Paul lists six areas for Timothy to be an example.

a. *Speech (λόγῳ).*

The original word *lego* is a masculine, which means a word, a statement, a speech. Its usage—a word, speech, divine utterance, analogy. It is a common term used 330 times in the New Testament. It refers to a person who engages in a discourse. As a broad term, it means reasoning expressed by words. Thayer's Greek Lexicon further sheds light on the meaning and usage of speech or work "λόγος, λόγου, ὁ (λέγω) (from Homer down), the Sept. especially for דָּבַר, also for אָמַר and מָלַךְ; properly, a collecting, collection (see λέγω) — and that, as well of those things which are put together in thought, as of those which, having been thought i.e., gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking."³⁰

Paul was right in admonition to Timothy to set himself an example in speech because the church is a cosmopolitan entity with people from all walks of life — the rich and poor, young, and old, literate and illiterate, etc. I can relate to this message to Timothy. My first pastoral posting was to a local church that was founded out of church

²⁹ Krule Larson, *Holman New Testament Commentary – 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon*, ed. Max Anders (Nashville, TN: B & H Publishing Group, 2000).

³⁰ Thayer, s.v. "lego," *Thayer's Greek Lexicon, Electronic Database* (Biblesoft, Inc., 2011).

conflict, whose members were highly educated and influential. As a young pastor, the members may have looked low upon me. In 2012, I was posted to the same church but this time with highly placed civil servants and politicians—among them were the president of Sierra Leone, the Minister of Health, the Deputy Minister of Agriculture, the Solicitor-General, and a former Minister of Trade. It was a tense church, but it taught me to watch over my speech, especially when the president was in attendance.

b. *Conduct ἀναστροφῇ (anastrophe)*

It refers to conduct expressed according to certain principles way of life, conduct or behavior.³¹ Paul reminds Timothy to watch the way he carries himself as a leader of the church because people, especially the congregants and outsiders, are watching at him. He wanted Timothy's walk to match his speech. He was reminding Timothy of Christ's message "let your light shine before others, that they may see your good deeds and glorify your Father in heaven" (Matthew 5:16).

c. *Love, ἀγάπη (agape). ἀγάπη, (ἡς, ἡ, a purely Biblical and ecclesiastical word*

"The Sept. use ἀγάπη for אָהָבָה, Song of Solomon 2:4, 5, 7; Song of Solomon 3:5, 10; Song of Solomon 5:8; Song of Solomon 7:6. it occurs only once in Matthew and Luke, twice in Hebrews and Revelation, but frequently in the writings of Paul, John, Peter, Jude."³²

Love (ἀγάπη) comes from the Greek word *agapao*, which simply means love, goodwill. In a broader definition, it refers to the quality of warm regard for and interest in

³¹ Danker, s.v. "anastrophe," *A Greek-English Lexicon of the New Testament*, 73.

³² Thayer, s.v. "agape," *Thayer's Greek Lexicon*.

another, esteem, affection, regard, love.³³ In a more cultural or community way, *agape* refers to a common meal eaten by early Christians in connection with their worship, for the purpose of fostering and expressing mutual affection and concern, fellowship meal, a love-feast.³⁴

Love is an abstract noun that cannot be felt unless it is demonstrated or applied. It is like the statement that "people do not care how much you know but how much you care. Jesus Christ reminded His disciples to love one another, as a mark of their discipleship" (John 13:34-35). Timothy is reminded to demonstrate his *agape*, God's kind of love to his congregation and the outsiders.

d. *Faith – πίστις (pistis) comes from peitho or pistos*³⁵

It refers to that which is pertaining to being worthy of belief or trust, truth worthy, faithful, dependable, inspiring trust, faith.³⁶ "Faith is our knowledge and confidence in Christ, our deep reliance on what he has done and what he declares as truth."³⁷ Paul was reminding Timothy to adhere to the truths revealed to him by the Holy Spirit and guard his faith in such a way that he could hold others accountable for their faith in the Lord. It

³³ Danker, s.v. "*agape*," *A Greek-English Lexicon of the New Testament*, 6.

³⁴ Danker, s.v. "*agape*," *A Greek-English Lexicon of the New Testament*, 7

³⁵ Joseph H. Thayer, s.v. "*pistis*," *Thayer's Greek-English Lexicon of the New Testament: Coded with the Numbering System from Strong's Exhaustive Concordance of the Bible* (Peabody, MA: Hendrickson, 1996).

³⁶ Danker, *A Greek-English Lexicon of the New Testament*, 820.

³⁷ Larson, *Holman New Testament Commentary*, 2000.

is often said that a church cannot grow above its pastor(s). Timothy was expected to show his ability to trust God, and people needed to see what it looks like to trust in Him, too.

e. *Purity - ἀγνεία (hagneia)*

Purity means cleanliness (the quality of),³⁸ *Thayer's Concordance* has singleness of life as contained in the pericope and in 1 Timothy 5:2. It also refers to the regulations for a Nazarite (Numbers 6:2, 21)³⁹

Paul must have known the challenges of leaders, especially in the church, where the members may want to set standards for them. Sometimes, the standards the church sets for the leaders is so high that they themselves cannot abide by them. I can resonate with this kind of life in one church where the members set standards for my family, especially the kids — they wanted them to attend all church meetings, participate in all church activities, not attend parties, and only listen to gospel music. They would often say the pastor with his family must set the brightest example in everything. I disagreed with them on that generality. The flipside was that many of those families' children were not in compliance with the simplest standards of the church. Larson gives a more cohesive explanation of purity, "sexual conduct and integrity of heart. Sexuality seems to be a mysterious picture of our relationship with God. God is very particular about how we treat our bodies and honor others. Sexual purity is a symbol of spiritual consecration.

³⁸ *NAS Exhaustive Concordance of the Bible with Hebrew -Aramaic and Greek Dictionaries* (Lockman Foundation, 1998), s.v. "hagneia," <https://biblehub.com/commentaries/timothy/>; <https://biblehub.com/thayer'sGreek/concordance>.

³⁹ Thayer, s.v. "hagneia," *Thayer's Greek Lexicon*, electronic Database (Biblesoft, Inc., 2011).

Misconduct in this area of life ruins fellowship with Christ and destroys a person's influence and reputation with others."⁴⁰

Purity, in the African context, requires safeguarding oneself from sexual misconduct and following the prescribed standards by the community. In some communities, singles caught in any sexual acts face public disgrace in the village square or in extreme cases, face banishment. Such punishment demonstrates the gravity of being unholy or living a life of impurity.

Paul urges Timothy to remain active in service until he comes, "He encourages Timothy to devote himself to three responsibilities to the church, "Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching," (1 Tim. 4:13 NIV).

- a. To the public reading of Scripture ἀναγνώσει (*anagnosei or anagnosis*).

These Greek words are from the root word *anaginosko*, which means to know certainly, know again. It refers to reading that enables others to re-live or re-appreciate what was conveyed (experienced) by the original author.⁴¹ The reading of Scripture dots the Bible (eg. Acts 13:15, 2 Corinthians 3:14, Nehemiah 8:8).

The reading of the Scripture has been practiced by the Jews since the days of Moses. In Deuteronomy 6, Moses reminds the Israelites about the commandments (1-5) and how to read them to their families and children (6-7): "These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them

⁴⁰ Larson, *Holman New Testament Commentary*, 45.

⁴¹ *NAS Exhaustive Concordance of the Bible with Hebrew -Aramaic and Greek Dictionaries* (Lockman Foundation, 1998), s.v. "anaginosko," <https://biblehub.com/commentaries/1/timothy/>.

when you sit at home and when you walk along the road, when you lie down and when you get up" (NIV).

The Apostle Paul reminds Timothy about the significance of public reading of the Scripture as was done in the Synagogue, the Old Testament, Apostolic letters (Eph 3:4), the memoirs of the Apostles, or the writings of the prophets. He also reminded him that the public reading should include a) a wise choice of the passage to be read, b) audible reading, and c) power of correct exposition.⁴²

The public reading of Scripture, especially during worship, should be revered by all. In the recent two Wesleyan Churches that I served, I made the reading of Scripture so important that all members should stand, and only the preacher should read the passage. The background to this pattern came about after observing many pastors designating the reading of Scripture to important visitors, regardless of their knowledge of the Bible or their position in the faith. I have also witnessed pastors appoint people to read during the worship, causing them to stumble over their words. Larson underscores the significance of public reading of Scripture,

The public reading of God's Word prepares our minds and hearts for the preaching or teaching which follows. The Holy Spirit acts through the revealed truth which God has given. As the church reads and affirms what God has declared, the Spirit is freed to instruct, convict, and guide. The public reading of Scripture also hedges the church against error. The problems facing Timothy and the Ephesians centered on false teaching. The corporate reading of truth is a defense against falsehood.⁴³

Paul is encouraging Timothy to take a public reading of Scripture as an integral part of worship. In the Central United Methodist Church, the pastors distribute Scripture

⁴² Walter, *A Critical and Exegetical Commentary of the Pastoral Epistles*, 53.

⁴³ Larson, *Holman New Testament Commentary*, 9.

passages ahead of each worship, second, many of the readers asked the congregation to stand while reading in reverence of the Word of God. The Associate Pastor always reads the Scripture a second time, before preaching. The public reading of Scripture should be seen as the forerunner to the preaching, or better still, God speaking to us. I once read a book titled *Encounter With Israel* where the writer said, “When we read the Bible, we are reading the story of God's people, but when the Israelites read the same Bible, they are reading their biographies (*emphasis mine*).”⁴⁴ Interesting comparison!

b. *Exhortation. Παρακλήσει (paraklesis), a noun feminine*⁴⁵

Though the NIV uses the word "preaching," the Greek text uses the word *paraklesis* – to mean exhortation. So I will use "exhortation" in this section. The word 'exhortation' means a calling to one's aid, that encouragement, comfort.⁴⁶ Its usage includes appeal, comfort, consolation, encouragement, exhortation, and urging as seen in this phrase καὶ τῇ παρακλήσει τοῦ ἁγίου—it is a noun dative feminine singular. It is rightly used in Acts, “Then the church throughout Judea, Galilee, and Samaria enjoyed a time of peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in numbers” (Acts 9:31 NIV).

⁴⁴ Alice and Roy Eckardt, *Encountered with Israel: A Challenge to Conscience* (New York City, NY: Your Associate Press, 1970), 35

⁴⁵ *NAS Exhaustive Concordance of the Bible with Hebrew -Aramaic and Greek Dictionaries* (Lockman Foundation, 1998), s.v. “*paraklesis*,” <https://biblehub.com/commentaries/1/timothy/>.

⁴⁶ *NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries* (Lockman Foundation, 1998), s.v. “*paraklesis*,” <https://biblehub.com/commentaries/1/timothy/>.

Exhortation denoting encouragement is explicit in Romans 12:8, "if it is to encourage, then give encouragement..." In 2 Corinthians 7:7, "and not only by his coming but also by the comfort you had given him," the NIV uses the word "comfort," the NAS—"comfort," the KJV—"consolation," and the INT—"encouragement."⁴⁷ All these terms speak to the impact of preaching the Word of God. Other related words to exhortation or preaching are "imploration," "supplication," and "entreaty" (2 Corinthians 8:4)—meaning words of appeal or summons, especially for help.⁴⁸

Preaching or exhortation includes moral instruction that appeals to the will of man (Acts 13:15). Preaching deals with encouragement, exhortation, and warnings from which the preacher intends to elicit a response from the hearers.⁴⁹ The exhortation is using the Scripture to encourage people to go and act on God's message. It is meant to move people into action. Paul encouraged Timothy to pay emphasis to his preaching, exhortation, encouragement, consolation, and admonition as he ministers the church. He is expected to challenge his congregation to put God's Word into practice in their lives.

Teaching - διδασκαλία (*didaskalia*) refers to the instruction (the function or the information).⁵⁰ Bible translators differ in the choice of word for *didaskalia*. In Romans 12:7, the NIV, NAS, and INT unanimously translated *didaskalia* as "teaching" but in 1 Timothy 1:10; 4:13,16; 5:17, only the KJV translates it as "doctrine," and the KJV has been consistent with this translation in 1 Timothy 6:3. However, in Titus 2:1-3, the NIV,

⁴⁷ George V. Wigram, *The Englishman's Greek Concordance of New Testament* (Peabody, MA: Hendrickson Publishers, 1996), 342.

⁴⁸ Thayer, s.v. "paraklesis," *Thayer's Greek Lexicon, Electronic Database* (Biblesoft, Inc., 2011).

⁴⁹ Larson, *Holman New Testament Commentary*, 9.

⁵⁰ *NAS Exhaustive Concordance of the Bible with Hebrew -Aramaic and Greek Dictionaries* (Lockman Foundation, 1998), s.v. "didaskalia," <https://biblehub.com/commentaries/1/timothy/>.

NAS, KJV, and INT translate the Greek *didaskalia* as "doctrine." It also means "instruction" (Rom. 12:7; 15:4), "that we might be taught" (1 Tim. 4:13,16; 5:17; 2 Tim.3:10,17; Titus 2:7), "that which is taught", "doctrine" (Eph. 4:14; 2 Tim.4:3).⁵¹

Didaskalia makes an appeal to the intellect and informs listeners about the truths of the Christian faith. In Romans 12: 7-8, Paul uses teaching and encouragement together. Teaching is regarded as instructional. A teacher explains the principles of Scripture in more intellectual terms.⁵² Teaching is more than explaining the Scripture, it requires correct explanation and getting the members connected to the meaning of the Scripture. "It means the act of teaching, teaching, instruction. It also refers to that which is taught."⁵³

Summary of Verses 12 and 13

In verse 12, Paul admonishes Timothy to demonstrate his leadership in character so that those who think he is too young will have a rethink. In verse 13, Paul encourages Timothy to give heed, *proseche*, from the Greek root word προσέχω; imperfect προσεῖχον; perfect προσέσχηκα; (present middle 3 people singular προσέχεται [1 Timothy 6:3]); to turn to. Various meanings and usages stem from this word. Thayer's Greek Lexicon gives a few here,

1)to bring to, bring near; thus very frequent in Greek writings from Herodotus with ναῦν (quite as often omitting the ναῦν) and a dative of place, or followed by πρὸς with an accusative of place, to bring a ship to land, and simply to touch at, put in, 2) to turn the mind to, attend to, be attentive: τίνι, to a person or thing, 3)

⁵¹ Thayer, s.v. "didaskalia," *Thayer's Greek Lexicon, Electronic Database* (Biblesoft, Inc., 2011).

⁵² Larson, *Holman New Testament Commentary*, 10.

⁵³ Danker, s.v. "didaskalia," *A Greek-English Lexicon of the New Testament*, 240.

προσέχω ἑμαυτῷ, to attend to oneself, i. e. to give heed oneself (the Sept. for רָחַץ, to guard oneself, i. e. to beware, Genesis 24:6; Exodus 10:28; Deuteronomy 4:9; Deuteronomy 6:12, etc.): Luke 17:3; Acts 5:35; with the addition of ἀπό τίνοϛ, to be on one's guard against, beware of, a thing: Luke 12:1; also without the dative προσέχειν ἀπό τίνοϛ: Matthew 7:15; Matthew 10:17; Matthew 16:6, 11; Luke 20:46; followed by μή with an infinitive, to take heed lest one does thing, Matthew 6:1; ἑμαυτῷ, μήποτε with the subjunctive Luke 21:34; absolutely to give attention, take heed.⁵⁴

Paul encourages Timothy to give heed, give attention, to turn to, to be attentive to, or to attend himself to public reading of Scripture, exhortation (preaching), and teaching (doctrine), as a minister of the gospel or leader of the church in Ephesus.

Verse 14 "Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you" (NIV).

Paul reminds Timothy to not ἀμέλει (*amelie*)⁵⁵ not be negligent — to care about or not to careless of. *Amelo* also means "not have concern, be affected, properly, without concern, unaffected, viewing something as being without significance, i.e. without perceived value."⁵⁶ Paul urges Timothy to approach his *charismatos* from the root word *charizomai* which means a' gift of grace, a gift (from God).⁵⁷ It also means that "which is freely and generously given, favor bestowed, gift."⁵⁸ Specifically, it means a favor with which one receives freely, the gift of divine grace, or the working of grace. Paul reminds

⁵⁴ Thayer, s.v. "prosche," *Thayer's Greek Lexicon, Electronic Database* (Biblesoft, Inc., 2011).

⁵⁵ *NAS Exhaustive Concordance of the Bible with Hebrew -Aramaic and Greek Dictionaries* (Lockman Foundation, 1998), s.v. "amelie," <https://biblehub.com/commentaries/1/timothy/>

⁵⁶ *NAS Exhaustive Concordance of the Bible with Hebrew -Aramaic and Greek Dictionaries* (Lockman Foundation, 1998), s.v. "amelo," <https://biblehub.com/commentaries/1/timothy/>.

⁵⁷ *NAS Exhaustive Concordance of the Bible with Hebrew -Aramaic and Greek Dictionaries* (Lockman Foundation, 1998), s.v. "charismatos," <https://biblehub.com/commentaries/1/timothy/>.

⁵⁸ Danker, s.v. "charismatos," *A Greek-English Lexicon of the New Testament*, 1081.

Timothy about the spiritual gift that he received from the Lord. 1 Corinthians 12: 8-10 lists the gifts of the Holy Spirit — wisdom, knowledge, faith, healing, miraculous power, prophecy, distinguishing between spirits, speaking in different kinds of tongues, and the interpretation of tongues.

However, is 2 Timothy 1:6 a parallel to 1 Timothy 4:14? That is, do they refer to the same "gift" and the same as "laying on of hands" event? "These verses are parallel for three reasons. First, the word for 'gift' (χάρισμα) and 'hands' (χειρῶν) is the same, and the entire construction looks similar. Second, the author is the same. Third, the recipient is the same. (Even if you question the authorship of one/both books, the authors would still be writing as the same person and directing their letter [at least rhetorically] to the same individual)."⁵⁹

When Paul left Corinth, he came to Ephesus where he found some disciples who said they had not received the Holy Spirit, and that they had not even heard of Him. When they told Paul that they had only received John's baptism (which he said was a baptism of repentance) that they should believe in the one coming after him, they were baptized in the Name of the Lord Jesus, and "... placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied" (Acts 19: 6). Timothy may have received a ministry ordination when the elders laid their hands on him. Paul admonished him to properly utilize those gifts for the benefit of the Ephesian church.

If that was the case, it resonates with the practice of the Wesleyan Church of Sierra Leone regarding confirming the calling of a pastor. The church will hear the

⁵⁹ "Biblical Hermeneutics: What is Paul Referring to in 1 Tim. 4:14," <https://www.hermeneutics-stackexchange.com/questions>.

confession of a man that God called into the ministry, which follows a theological training. After serving a couple of years, the District Standing Board will conduct sessions of interviews. If found eligible for ordination, the names are presented to the District Board of Administration, which receives the reports, discusses it further, and recommends to the District Conference that meets biennially. The same list is present at the conference for the final hearing, and if approved by a two-third vote, the persons are set for ordination.

Verse 15: Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. ((NIV)

To be diligent also means to meditate or *meleta*—to care for, practice, study.⁶⁰ Diligent is the opposite of neglect—not to care for, not caring. The phrase "with these things" comes from the original Greek οὗτος, αὕτη, τοῦτο (houtos, hauté, touto), a demonstrative pronoun. "It prepares the reader or hearer and renders him attentive to what follows, which tires get special weight."⁶¹ In this verse, Paul is commanding Timothy to meditate or carefully attend to those matters he talked about in verse 12—speech, conduct, love, faith, and purity, and the responsibilities he outlines in verse 13—to public reading of Scripture, to preaching or exhortation, and to teaching or dealing with doctrines. Paul was truly acting the role of a spiritual father to a spiritual son when he uses these imperatives: "be diligent" (NIV), "practice these things" (ESV), "meditate upon these things" (KJV), and "take pains" (NASB).

⁶⁰ NAS Exhaustive Concordance of the Bible with Hebrew -Aramaic and Greek Dictionaries (Lockman Foundation, 1998), s.v. "*meleta*," <https://biblehub.com/commentaries/1/timothy/>.

⁶¹ Thayer, s.v. "*meleta*," *Thayer's Greek Lexicon, Electronic Database* (Biblesoft, Inc., 2011).

Timothy's life was to be so focused on serving Christ that it would be obvious to everyone. Many people in Ephesus claimed to be believers. However, not all lived like it. One way Timothy could stand out, in addition to sound doctrine, was through a life that reflected the true teachings of the Christian faith. In contrast, the false teachers would reveal the wrong nature of their false teachings through their sinful actions.⁶²

This command was necessary for Paul and Timothy. For Paul, he knew he didn't have much time, so he needed to set all the standards for his disciples-turned church leaders, and for Timothy, it hastened his ability to serve in the capacity of a bishop or general overseer. Paul spent time mentoring Timothy for the ministry, and Timothy presented himself as a willing mentee—to learn more. Paul reinforced this appeal: *give yourself wholly to them* (these things). Literally, this means, "be in these." Live them, breathe them, immerse yourself in them. This is your life, not a job. As Thomas Carlyle said, "no man ever became a saint in his sleep." This admonition was directed towards all who claim to be followers of Christ. Such a life does not happen automatically without concerted effort and desire."⁶³

Verse 16: "Watch your life and doctrine closely. Persevere them, because if you do, you will save both yourself and your hearers" (NIV).

Paul's concluding message in the text offers much wisdom. First, Timothy is to ἐπεχε (epeche) –to hold fast, to hold toward. The original word from *epi* and *echo*. "*epí* (a preposition) – properly, *on* (*upon*), implying what "*fits*" given the "*apt* contact," building *on* the verbal idea. It carries the usage of on, to, against, based on, at. The precise nuance

⁶² BibleRef.com, "What does 1 Timothy 4:15 mean?" <https://www.bibleref.com/1-Timothy/4/1-Timothy-4-15.htm>.

⁶³ Larson, *Holman New Testament Commentary*, 20.

of (*epi*) is only determined by the *context*, and by the grammatical case following it – i.e. genitive, dative or accusative case."⁶⁴ The next word, ἔχω (*echo*), is a verb, it means to have, hold, and can be used as I have, I hold, I possess.⁶⁵ The apostle Paul employs the use of *epi* and *echo* in admonishing Timothy to hold fast, to hold toward the *charismatos* (spiritual gifts that he received from the Lord. He was to evaluate himself, perhaps again building on the athletic analogy used in verses 8 and 15. The areas he is to evaluate include his life and his teaching. Both were developed in this chapter and are essential to effective ministry. The ability to understand, teach, and live out the truths of the gospel are essential to the work of a Christian leader.⁶⁶ As a young man in a new or young church, Paul encourages Timothy to pay close attention to his *didaskalo* (teaching) and by extension, to his ministry. Paul was truly a mentor who went at every length to make his mentee strong in the Lord, and in his ministry, so that no one looks down on him.

Paul could not emphasize it enough when he urged Timothy to *persevere in these things*, referring to his Christian life and doctrine. Perseverance is evidence of salvation; a disciplined person is willing to continue in God's way.⁶⁷ Preachers are expected to keep checking their own teaching. When Paul said, "*you will save both yourself*," it does not mean Timothy was not saved and would be saved by being a good pastor. Rather, it means that as Timothy stays faithful in his teaching of the gospel, and believes in the

⁶⁴ Strong's Concordance, 362.

⁶⁵ Strong's Concordance, 362.

⁶⁶ Bibleref, s.v. "*didaskalo*," An Online Bible Commentary, <https://www.bibleref.com/1timothy-4-16>.

⁶⁷ Larson, Holman New Testament Commentary, 20.

same gospel, that will keep him saved. And by extension, those who hear his preaching, and teach the truths of the gospel would be saved, too.

In the pericope, Paul remains adamant and set an example for the believers in speech, in conduct, in love, in faith, and in purity, and he also encourages Timothy to care for or attend to or devote to public reading of Scripture, to preaching (exhortation), and to teaching (dealing with doctrine) (4:12, 13). He gives an astounding conclusion to the passage: "watch your life and doctrine closely (teaching of the gospel). Persevere in them, because if you do, you will save both you and your hearers" (4:16).

The best antidote for error is positive presentation of truth. Paul urged Timothy to follow this method in dealing with his opponents and false teaching in Ephesus (v.6). It is also mandatory for the teacher of truth to accredit the presentation with personal supportive evidence. Paul mentioned two types of personal supportive evidence. First, he appeals to Timothy to demonstrate godliness (v.7). A reverence for God offers promise in this life and hope for the life to come (v.8). Second, Paul directed Timothy to persevere (v.16). To overcome error and misunderstanding, we must endure with stamina in the practice of righteousness.⁶⁸

Summary and Conclusion

This pericope fits into the DMin's project title, "*Developing a Mentorship Model for the Youth at in the Local Church.*" From the pericope, Paul represents the mentor, Timothy, the mentee, and the message or instructions of Paul, the messages from the mentor to the mentee. Paul recruited Timothy into the ministry, he posted him to Ephesus,

⁶⁸ Simpson, *The Pastoral Epistles*, 10.

and he made follow-ups with letters to the Ephesians (Pastoral Letter) and to him (pastoral and personal letters). This life-and-ministry style of discipline is worthy to be replicated in the church, with youth groups. Therefore, if the leaders participate in mentoring training, they will acquire the knowledge and skills to mentor youth in the local church.

The pericope speaks to the situation in any local church where young people are found. It awakens pastors or elders in each local church to pay attention to mentoring young people, who takes over the welfare of the church. They are not only members of these local churches, but they should be prepared to participate in the running of the church. The Apostle Paul encourages Timothy to be an example to the believers, especially the elders, in speech, conduct, love, faith and purity, and to *proscho* - to apply oneself to, hold or cleave to, or devote thought and effort to public reading of Scripture, preaching, and teaching. These two pieces of assignments are the bedrock to mentorship, and by extension, to ministry.

The Lord Jesus Christ combined as Savior and mentor, whom I thought must have mentored the Apostle Paul – through his call (Acts 9:4), saved and baptized (Acts 9:17-18), commissioned as "my chosen instrument to proclaim my name to the gentiles and their Kings and to the people of Israel." (Acts 15 NIV). While Jesus was on earth He demonstrated two major mentorship patterns – choosing the twelve with their training and sending the seventy. Both mentorships had great impact that we find in the mentorship of Paul with his mentee, Timothy. From Jesus's model of mentoring, we can glean five impacts which are applicable to contemporary mentoring of youth in the local church.

1. “He provided an example for mentors to follow.”⁶⁹

Jesus did not exclude Himself but demonstrated his involvement through His service. He washed the feet of the disciples (John 13), he fed the multitudes (Luke 9:12-27), He prepared breakfast and had dinner with them (John 21:9-14). Contemporary mentors must never minimize the power of example in shaping their proteges.⁷⁰ The Apostle must have set many examples for Timothy to follow.

2. He demonstrated the priority of relationships with His trainees.⁷¹

Throughout the life and ministry of Jesus Christ, we saw Him making friends, even before sending them out (Mark 3; 14). I learned this from Him about the way we should view mentee and mentorship – a mentee is not a project but a person, and mentoring implies more than a lecturer-student connection, it is friendship.⁷² No one can mentor someone without first establishing a friendship. Jesus established friendship with the twelve disciples and the seventy, and Paul established a similar friendship with Timothy, Titus, and Silas.

3. Jesus modeled love and service in leadership.⁷³

From the life and ministry of Jesus, we learned that a successful mentorship should be based on love, gentleness, forgiveness, service, and humility (Luke 16:1-31; 17:1-10;

⁶⁹ Phil A. Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Grand Rapids, MI: Kregel Publications, 2020), 34, ProQuest Ebook central, <http://ebookcentral.proquest.com/dtl/detail>.

⁷⁰ Newton, *The Mentoring Church*, 34.

⁷¹ Newton, *The Mentoring Church*, 34.

⁷² Newton, *The Mentoring Church*, 34.

⁷³ Newton, *The Mentoring Church*, 35.

18:9-30). Mentors must be conscious of modeling service and love with their trainees, for these shapes them to do the same.⁷⁴

4. Jesus mentored with the cross in view.⁷⁵

This statement echoes Paul's closing message to Timothy "Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers." (1 Tim. 4:16).

The message was meant to remind Timothy that we are saved when we realize that Jesus died on the cross to pay the penalty for our sins. The cross must become the focal point in mentorship – pointing the mentees to the cross leads to salvation. Paul wrote to the Corinthian church "Follow my examples, as I follow the example of Christ." (1 Corinthians 11:1 NIV).

5. Jesus's mentoring included correction.⁷⁶

There can be no productive mentorship without correction. In Galatians, we are told that when Peter came to Antioch, he refused to eat with the Gentiles for fear of the Jews. The Apostle Paul rebuked and corrected him, "Peter, you are a Jew, but you live like a Gentile. So how can you face Gentiles to live like Jews?" (Gal. 2:14 NIV). Jesus also corrected John who attempted to stop those casting out demons in the name of the Lord (Luke 9: 49-50).

The above discussed impact of mentoring run parallel with Paul's mentorship model to Timothy and by extension to local churches that desire to develop mentorship

⁷⁴ Newton, *The Mentoring Church*, 35.

⁷⁵ Newton, *The Mentoring Church*, 35.

⁷⁶ Newton, *The Mentoring Church*, 35.

for their youth. The Central United Methodist Church will discover the significance of mentorship when the leaders acquire such mentoring training, engage in and include this project in its church ministry.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

This paper presents a historical background of the Reverend John Gano and how his life, conversion, calling into ministry, and mentorship can serve as a model for mentoring youth in the local church. In particular, it delves into mentor leadership training so that they can mentor youth in the local church. Mentorship is the guidance a person or persons (mentors) provide to others, known as mentees, about careers, educational institutions, or their personal lives. Using the lens of the Bible, some scholars called it discipleship—the act of recruiting and equipping people for specific tasks. Our Lord Jesus chose the twelve disciples, trained them, and sent them to "go and make disciples of all nations, baptizing in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything..." (Matthew 28:19-20). Jesus dealt with a group of men who trained together for a little over three years before he sent them into the world. This model is also known as mentorship, and a mentee is not a project but a person. Mentoring implies more than a lecturer-student connection, and it is a friendship."¹

¹ Phil A. Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Grand Rapids, MI: Kregel Publications, 2017), 34.

It is imperative that if the church trains the leaders, then they will mentor the youth in the local church. Conversely, if the church does not train leaders in mentoring, they will not mentor youth. Training equips leaders with knowledge and skills on how to mentor youth, especially Christian youth.

This paper presents the life of John Gano as an example of how mentorship can occur within the local church. The paper follows this schema:

1. Introduction. This section introduces the Rev, John Gano's life, ministry, and mentorship and how it relates to the doctoral project.
2. A biography of Rev. John Gano. This section discusses the birth of the Rev. Gano, his family, early life, and more of his children.
3. Conversion and Call to Ministry. This segment considers his struggles with sin, his conversion, and how the Lord called him into His Ministry.
4. The Ministry of the Rev. John Gano. In particular, this section focuses on the Great Revival, an event in which others described the astonishing ways that he preached.
5. The Mentorship of the Rev. John Gano. The section demonstrates his mentoring style, including his work with Miller, Eaton, Oliver, and James.
6. Conclusion. This section summarizes the life, ministry and mentoring of the Rev. John Gano and describes how his work can serve as a model for contemporary mentoring in the local church, especially the youth at Central UMC.

The ministry and mentoring model of Rev. John Gano can serve as a model to mentor the youth at Central United Methodist Church specifically and the universal church more generally. Mentoring is as needed today as it was in the Old and New

Testament days and within church history. The significance of discipleship, as was the ministry pattern of Jesus, cannot be overemphasized. "Christian disciples as those learning the basics of what I meant to follow Jesus, including mission, commitment, love for God, love for one another, devotion to Jesus and his teaching, and prayer (Luke 9:1-11:13)." In the truest sense, disciples were those personally attached to Jesus so that he shaped their lives. They were learners. The process of shaping disciples equates to contemporary mentoring. Jesus mentored the Twelve as he shaped them for future ministry.²

This paper presents the life and mentoring model of the Rev. John Gano and considers what lessons could be incorporated into the mentoring project for youth at Central United Methodist Church, especially training leaders to carry this crucial task.

Biography of the Rev. John Gano

The Rev. John Gano was born on July 22, 1727, and went to glory on August 10, 1804. He was the third of six children born to Daniel and Saran Britton Gano. He came from a French Protestant grandfather who immigrated to New Rochelle, N.Y after the church revoked the Edict of Nantes in 1685. A strange illness nearly claimed his life at age six. Though he showed interest in becoming a farmer, he also developed an interest in religion. He could not join the Presbyterian Church, where his father was a member because he could not accept the infant baptism that Presbyterianism taught. Instead, he joined the Baptist Church. His desire for knowledge in the faith led to his enrollment at Princeton, but he had to opt out when another illness hit him. However, he focused on

² Newton, *The Mentoring Church*, 28.

private studies until his ordination in May 1754 as a Baptist minister. He became the most learned and distinguished of the pioneer Baptist preachers in Kentucky.

The Rev. John Gano married twice. In 1755, at the age of 28, the Rev. Gano married Sarah Stites and they had eleven children. Sarah was the daughter of the Mayor of Elizabeth Town, New Jersey. She was born on June 22, 1735, and died on April 22, 1792. The Lord blessed Sarah with the fruit of the womb, and she gave birth to nine surviving children. Then Gano children include "John Stites, Daniel B, Margaret, Stephen, Sarah "Sally," John Stites (replaces the first child who had died), Susannah, Isaac Eaton, Richard Montgomery, Susannah (replaces the 6th child who died), and William H."³ After the death of Sarah Gano in 1792, the Rev. John Gano embarked on a preaching journey into North Carolina, where he married the daughter of Colonel Jonathan Hunt. She was the widow of Captain Thomas Bryant.

The Rev. John Gano lived a full life—a good family, successful ministry, and mentor to many ministers. The Rev. John Gano seemed to know about his passing to glory because eight weeks before this event, he informed his second wife about it. In his dream, he saw his spirit coming out from him, and then he saw his deceased first wife and children, and friends around him. “He felt himself struck with death and began to stiffen; his hearing and eye-sight go from him and felt himself die; but that the body knew nothing of this. His spirit hovered over the coffin until the corpse was carried to the grave, and the family had taken their leave. Some obstructions occurred when the coffin

³ Terry Wolever, *The Life and Ministry of John Gano, 1727 – 1804* (Springfield, MO: Particular Baptist Press, 1998), 132.

was let down" (which was the case of owing to the grave being dug too near that of his first wife) the spirit took its flight to the abode of never-ending happiness."⁴

It is rare to have someone write about the last days of a great man. Fear frequently overpowers those around the dying person. But in the case of the Rev. John Gano, who died on a Sunday, Mr. William Hickman wrote a letter to John's children, recounting his final moments. According to him, John had a paralytic shock which led him to say he was half dead. William says, "The night before expired, I went to see him, went to the bedside, took hold of his hand, and asked if he knew me? He motioned in the affirmative. I then asked him if he wanted to be with Jesus. He said yes! I left him in the hands of a faithful and able friend, and at about ten O'clock of that night, being the 10th day of August 1804, he got dismissed from the church to the church triumphant; being in the 78th year of his age."⁵ His family laid him to rest in "the Daughters of The Revolutionary War Section of the Frankfort Cemetery, Frankfort, Kentucky."⁶ The family, his mentees, ministry associates, and friends mourned the passing to glory of the Rev. John Gano.

Conversion and Call to Ministry

The way Rev. John Gano became a Christian and his call into the ministry are similar to many ministers' experiences. It was not as automatic as expected because his parents were Christians. John began his life as a worshipper of Satan, which he confessed

⁴ Wolever, *The Life and Ministry of John Gano*, 132-133.

⁵ Wolever, *The Life and Ministry of John Gano*, 136, 137

⁶ History of the Restoration Movement, <https://www.therestorationmovement.com/states/kentucky/gano,john.htm>.

in his memoirs, and further describes his spiritual struggle "and it seemed that all the advantages I possessed, were employed to the dishonor of God."⁷ His prayers were selfish and sinful. Despite this awful situation, John sought pardon through the grace of Jesus Christ, which he thought was the most significant turnaround of his life. He describes his search for salvation as "every opportunity in my power, attending preaching, reading godly books, and praying mentally or aloud."⁸ Though he felt a change in his company and conduct through those spiritual activities, he confessed that only grace could change his heart, which he thought impossible. He also made a profound confession that remains for ages: "My soul was enraptured, amazed, and confounded, that I could still be saved with all my ingratitude. My mind was enlightened, and my guilt and fear of punishment were removed."⁹

Though John saw grace as the only opportunity to save his soul, he doubted the duration of such a conviction. His journey resonates with many of our experiences that come our way after salvation, sometimes even after baptism. A sermon with the theme "Jesus, thou Son of David, have mercy on me" broke the pride and wiped out the fear in his life. The words pierced his soul, opened the way to salvation, the suitableness, fullness, and willingness of God, and rejoice in God, the Father. When the Apostle Paul found salvation through the grace that Jesus Christ gives, he rejoiced and said, "I thank God –through Jesus Christ our Lord! So then, with the mind, I serve the law of God, but with the flesh the law of sin" (Rom. 7:25). Similarly, when John received the grace of

⁷ John Gano, *The Biographical Memoirs of the Late Rev. John Gano of Frankfort* (Kentucky) (New York, NY: Forgotten Books, 2012), 17.

⁸ Gano, *The Biographical Memoirs of the Late Rev. John Gano of Frankfort*, 17.

⁹ Gano, *The Biographical Memoirs of the Late Rev. John Gano of Frankfort*, 19.

God, he recounted his joy and said, "This was the time, from which I dated my conversion, and I think I walked in the light of God's countenance and had many blessed promises, which strengthened and confirmed my hop in, and humbled me before God."¹⁰ After his conversion, John instituted witnessing and prayer sessions in the neighborhood, and he had a single message – salvation through grace.

The witnessing and prayer sessions in the neighborhood signaled his desire to serve the Lord. John took the Westminster Confession of faith and the Bible to honestly yet humbly profess his faith. He accepted all the doctrines of the Presbyterians found in the Westminster Confession except the principle or practice of infant baptism. John took particular time reading and studying the New Testament, looking for passages supporting infant baptism, but found nothing. He seized the opportunity to discuss the "number of inconsistencies"¹¹ He saw during his baptism. In another infant baptism, he observed in the prayer of the minister words that struck forcibly: "Lord bless so much of this element as is used in this ordinance, the washing away of original pollution."¹² John firmly believed that the characters of candidates for baptism must be disciples, penitent believers, and have received the Holy Ghost. He next turned to the mode of baptism. He pointed out that immersion is the proper mode contained in the New Testament. Soon John joined the Hopewell church, and the elders appointed him a messenger – to obtain supplies for communion services.

¹⁰ Gano, *The Biographical Memoirs of the Late Rev. John Gano of Frankfort*, 20.

¹¹ Gano, *The Biographical Memoirs of the Late Rev. John Gano of Frankfort*, 23.

¹² Wolever, *The Life and Ministry of John Gano*, 28.

John went to a solitary place to pray for God's direction for him. While on his knees, prayers and words powerfully impressed his mind: "Go forth and preach the gospel." He became a bit skeptical about the message. He prayed again, and other words followed his mind, "It is I, be not Africa – be not faithless, but believing," he felt confounded. His breast became heavier with opposition. In another pondering, he considered himself unworthy to accept the call while he described his circumstances as weakness and vileness, totally ignoring Christ's sufficiency and promises.

Mr. Isaac Eaton mentored John Gano. Mr. Eaton was the young minister that John met when Hopewell Church sent him to collect supplies. After careful observation, Mr. Eaton visited John and engaged him in a conversation. He also introduced him to the church for the possibility of being assigned to undertake certain ministerial activities. The church agreed to examine John by giving him a text to prepare and to preach on a selected date. Then he enrolled in the evening classes to study the Greek Testament. A controversy ensued while reading John's passage where Christ told Peter, "He that is washed needed not, save to wash his feet but is clean every whit."¹³ Then the master drew his attention to John on the different views of baptism (by immersion) and asked what he thought about that little water is a great deal. John replied that the little water only points to sprinkling, which he had opposed earlier. John remained unconvinced when his master detained him in the class to discuss baptism by sprinkling further,

John enrolled at Princeton College, which was in Newark, New Jersey. President Burr was his favorite professor, but he had not been at Princeton long before he fell ill and left his studies for a while. When the Rev. Gano recovered from his illness, he

¹³ Wolever, *The Life and Ministry of John Gano*, 37.

returned to his studies. While he was away studying, Mr. Eaton suggested that the church call John to preach before the congregation, which he did. The church also asked him to prepare for a second sermon to which they invited neighboring ministers, who met, examined him, and pronounced him a licensed preacher Baptist minister in May 1754. The conversion of John Gano can best be described thus, "In early life, John Gano professed conversion, and was strongly inclined to unite with the Presbyterian Church; but, doubting the scriptural authorship for infant baptism, he entered into an elaborate investigation of the subject. He read many books on the subject and had conversations with Presbyterian ministers. He only became more and more convinced of the truth of Baptist principles.

Finally, he had an extended conversation with the renowned Gilbert Tennant."¹⁴ Many ministers took similar steps; to search the scriptures until they had personal convictions. The final words of Gilbert might have driven John into soul searching and later became an outstanding preacher, "Dear young man, if the devil cannot destroy your soul, he will endeavor to ruin your comfort and usefulness, and, therefore, do not always doubt this matter. If you cannot think as I do, think for yourself."¹⁵

The Ministry of the Rev. John Gano

Immediately after he was ordained, he made three missionary journeys in 1754, 1756, and 1758. During the third journey, he became a minister to a congregation in the

¹⁴ "History of the Restoration Movement," <https://www.therestorationmovement.com/states/Kentucky/gano.john.htm>.

¹⁵ "History of the Restoration Movement," <https://www.therestorationmovement.com/states/Kentucky/gano.john.htm>.

Jersey Settlement in Rowan County. Other ministers, friends, and gatherings, often described him as "a small man, athletic, healthy, energetic and made many converts to the Baptist faith."¹⁶

After the short break, John became a minister to the First Baptist Church in New York City, where he served for twenty-six years, from 1762 to 1788. He also served as a chaplain in the American Revolution during this period. According to tradition, the Rev. Gano became an intimate friend and personal chaplain of George Washington, whom the Rev. Gano baptized near Valley Forge. During this period, he accepted the pastoral care of the Baptist Church in Philadelphia, and he was the pastor for all the Baptists in the most significant two cities on the American Continent.

The Rev. John Gano was so great and fearless in his ministry that one day in Virginia, two young men challenged him because they believed that he was directing his censures against them through his preaching. Pulling them away from the crowd, he addressed them, "Young men, you should be ashamed of your conduct. What reason have you to suppose I had particular reference to you? I am an entire stranger here and know not the character of any. You have proved, by your conduct, which you are guilty of the vices I have criticized. If you are so much disturbed at my reproofs, how will you stand before the bar of God?"¹⁷ He won the fight both physically and spiritually.

The Rev. Gano had a spiritual way of responding to those he thought were struggling with sin. On the frontiers of Virginia, he arrived at a house where he found a

¹⁶ Alice R. Cotten, *Dictionary of North Carolina Biography*, ed. William S. Powell (Chapel Hill, NC: University of North Carolina Press, 1979-1996), 56.

¹⁷ "History of the Restoration Movement," <https://www.therestorationmovement.com/states/kentucky/gano.john.htm>.

family with a sick father. Upon inquiring about the cause of his groaning, the older man replied that he was in great distress. While he expected some compassion, the zealous missionary responded that he was glad about it, much to the older man's disappointment. When he inquired about the missionary's statement, he replied, "Whom the Lord loveth he chastened, and scourgeth every son he receiveth."¹⁸ The Rev. John was apt to apply the scriptures to those he thought needed spiritual awakening.

The Rev. John spent ten years as pastor of Town Fork Church, Lexington, with his co-workers – Craig, Taylor, Hickman, Dudley, and a few others. He labored among those who recognized him as their father in the gospel.

During the "Great Revival," the Rev. John preached "astonishingly."¹⁹ This description suits him most because he courageously engaged Arianism in some churches. Though he suffered a paralytic stroke, the members carried him to Lexington. They assisted him into the pulpit, where he preached an inspiring sermon on the Deity of Jesus Christ. Arianism is a Christian Theology term that means an influential heresy denying the divinity of Christ, originating with the Alexandrian priest Arius (c.250 – c. 336). Arianism believes that God created the Son of God the Father and was neither coeternal with the father nor consubstantial.

Arianism was one of the controversies the church had to deal with. The founder of Arianism was Arius, born in Libya but received his religious education from Lucian of Antioch (a martyr in 312). Arius was a famous preacher in Alexandria, Egypt, when he

¹⁸ "History of the Restoration Movement," <https://www.therestorationmovement.com/states/kentucky/gano.john.htm>.

¹⁹ "History of the Restoration Movement," <https://www.therestorationmovement.com/states/kentucky/gano.john.htm>.

challenged his bishop's teaching that the Father and the Son possess equal identity. Arius affirms, "There was (once) when Christ was not." Understanding "begetting" as equivalent to "creating." That Jesus Christ was not derived from the father's substance, but as the first and highest of God's creations, became the instrument of all the rest of design."²⁰

The Arian Controversy led to the Council of Nicaea in 325. The Council adopted a new Greek word, *homoousios*, to eliminate Arian teaching and affirm that Jesus Christ was fully God and man. The Council, therefore, adopted a new creed which read in part, "We believe in one God the Father All Sovereign, maker of all things visible and invisible; and in Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is of the substance of the Father, God of God, Light of Light, true God of true God, begotten not made, of one substance (homousion)..."²¹ The Nicene Creed went through several modifications to get to what we call today the Apostles Creed. Any good theology should be able to stand up like John to defend the Deity of Jesus – that he is fully God and complete man.

The Rev. John Gano was a fearless and zealous preacher, teacher, and mentor. He pastored four main churches – 1) Morristown Baptist Church, New Jersey (1755 -1757), 2) Jersey Baptist Church, North Carolina (1757-1760), 3) First Baptist Church, New York City (1762 - 1788), and 4) Town Fork Baptist Church, Lexington, Kentucky (1788-1798).

The Mentorship of the Rev. John Gano

²⁰ Everett Ferguson, *Church History: From Christ to Pre-Reformation*, Vol. 1 (Grand Rapids, MI: Zondervan, 2005), 193.

²¹ Ferguson, *Church History*, 195.

The Rev. John Gano received mentorship from Mr. Benjamin Miller, Mr. Gilbert Tennant, Mr. Thomas, Mr. Sutton, and Mr. Isaac Eaton. They rendered various support to this man of God, from the beginning of his life to the day he transitioned to heaven. He rode on the shoulders of these great men who were available and willing to mentor him.

He also mentored and ordained Isaac Skillman and was posted to serve the Second Baptist Church of Boston in 1763. Another young man John mentored was Ebenezer Farris, whom he baptized and ordained, and sent to the Baptist Church in Stamford and another in Greenwich in 1773.²² John, the eighteenth-century Baptist giant of the faith, gave himself liberally toward helping to mentor the next generation who would pastor, plant, and revitalize churches. In particular, John mentored Hezekiah Smith, Thomas Ustick, Stephen Gano, and others, accounting for significant developments in Baptist churches in that era. His ministry modeled a lifelong concern for making disciples and planting churches. As Gano was mentored, he mentored others.²³

This kind of mentorship is Christ-Centered Mentoring because it focuses on biblical principles and spiritual guidance. It emphasizes the mentor-mentee relationship as a broad, mutually beneficial, dynamic process. Both parties play significant roles – roles that may shift from time to time but always focus on honoring God's Word and becoming more like Christ in every area of life.²⁴ A Christ-centered mentorship is the best

²² Newton, *The Mentoring Church*, 100.

²³ Newton, *The Mentoring Church*, 98.

²⁴ G. Brian Jones and Linda Phillips-Jones, *How to Plan and Conduct a Successful Mentoring Initiative: Christ-Centered Mentoring Coordinator's Handbook* (Grass Valley, CA: CCC/Faith-Centered Mentoring and More), 6.

because it uses biblical principles and points the mentee to Christ. To be like Christ or follow Jesus should always be the focus of mentoring.

The mentorship of the Rev. John Gano is worthy of emulation, especially the way he mentored Hezekiah Smith (1737-1805), whom he usually called "a promising youth."²⁵ After Hezekiah's baptism, John's church participated in shaping this young man, identified his spiritual gifts, and encouraged him towards gospel ministry. John also encouraged Hezekiah to pursue higher education at the College of New Jersey and convinced Hezekiah's parents to allow him that great opportunity. He maintained a formative influence on Smith's work as the pastor of the Baptist Church at Haverhill, evangelist, and church planter, with the two often exchanging pulpits and visiting with one another throughout their years of ministry.²⁶ John chose as a mentee, trained him, and followed him throughout his ministry. He saw him through baptism, membership, ministry vocation, education, and engagement in church. This mentoring is the best kind of mentorship. Phil A. Newton identified the Rev. Gano's five qualities for mentoring, which with stand the test of time. These are good models for all generations.

Relationships

The Rev. Gano often did personal work late into the night, talking with people about their soul concerns and meeting with ministers to tighten loose theology, instructing them in doctrine and polity.²⁷ He followed the same pattern of mentoring just

²⁵ Newton, *Church History*, 99.

²⁶ Newton, *Church History*, 100.

²⁷ Newton, *Church History*, 101-102.

as Miller, Eaton, and Thomas mentored him, with a solid and ongoing relationship with him. He encouraged and engaged in mentoring and built relationships that were fruitful for the kingdom of God. The Rev. John became a successful mentor because he was a good listener. As a leader (a pastor), he must have developed leadership skills to accommodate his mentees. Dr. Don R. Booz says, "as a leader, you are aware of the power of good listening because good listening skills promote good relationships."²⁸

There is no effective mentoring without aiming to build a relationship between the mentor and mentee. Mentoring works best when mentors aimed at building and maintaining a deeper relationship with their mentee, beyond the mentoring sessions. The Rev. Gano's method of building relationship with his mentees could be a model contemporary leaders could adopt while mentoring youth.

Partnering in Ministry

Mentoring without partnering is bound to fail. The Rev. Gano knew this principle from the onset. Therefore, he would take ministers such as Isaac Skillman, Hezekiah Smith, Ebenezer France, Thomas Ustick, and Stephen Gano to labor with him in preaching, church planting, and other ministerial responsibilities. At the same time, he supervised them, "laying groundwork for each to establish strong ministries of their own."²⁹ He influenced many ministers and laypeople as part of his mentorship drive.

The Rev. Gano formed a patterning ministry with his mentees, so leaders ought to be with the youth they will mentor in the local church.

²⁸ Don R. Booz, *The Emotional Intelligence Primer: How to be the Difference That Makes the Difference for Today's Leaders* (Fresno, CA: Booz and Associates, 2017), 8 -9.

²⁹ Newton, *Church History*, 102.

Example

Rev. Gano's mentorship is characterized by godliness, faithfulness, humility, and charity, which gives the young ministers a framework for character in ministry. Newton quoted the words of Benedict, who describes the Rev Gano as having "a happy facility in improving every passing occurrence to some useful purpose, his judgment was good, his wit was sprightly, his zeal was ardent, but regulated, has a courage that is undaunted, his knowledge of men was extensive, with a character fair and unimpeachable."³⁰ These characteristics ought to be the hallmark of mentors, without which the purpose of mentoring would be counterproductive.

When the Rev. Gano set himself as an example to the young ministers, he also taught them how to overcome the dark side, which has the propensity to destroy every leader if not appropriately handled. The "dark side refers to our inner urges, compulsions, motivations, and dysfunctions that drive us toward success or undermine our accomplishments. Our dark side develops over a lifetime of experiences and is often revealed in moments of frustration or anger."³¹ The Rev. John must have taught his mentees how to prevent persistent failures in the ministry and personal life.

My former professor usually says, mentoring is about exhibiting your life as an example for the mentees. Mentees, like students, learn from what they hear and see. I believe what mentees see in the lives of the mentors leaves lasting impression in them. The apostle Paul poses himself as an example for his mentee to follow, when he said, "Even though you have ten thousand guardians in Christ, you do not have many fathers,

³⁰ Newton, *Church History*, 102.

³¹ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an effective Leader by Confronting Potential Failures* (Grand Rapids, MI: BakerBooks, 2007), 34.

for in Christ Jesus I became your father through the gospel. Therefore I urge you to imitate me. For this reason I am sending to you Timothy, my son whom I love who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church.” (I Corinthians 4: 15-17). In this passage, two phrases caught my attention, “Imitate me” and “My way of life in Christ” which should be the hallmark for every mentor. Paul was pointing to his readers that mentoring is more of our ways of life. It means, mentoring should be a reflective of the character of the mentor intended to shape the life of the mentee.

Education

The Rev. Gano took alongside Miller, Eaton, Oliver Hart, and James Manning, forming Rhode Island College later became Brown University.³² Besides the formation of this college, he supported the education of Hezekiah Smith. He usually encouraged young ministers to pursue a vital education, which would prepare them for ministry.

Networking

Networking means keeping in touch with a group of people around you. Rev. Gano worked diligently to bring Baptist ministers and churches together in associations for missions, fellowship, and doctrinal unity.³³ He also maintained relationships with

³² Newton, *Church History*, 102.

³³ Newton, *Church History*, 102.

other associations in Philadelphia, Warren, Charleston, Elkhorn, and Sandy Creek. He used associations or networking to connect with ministers, his mentees, and churches. The effort of mentoring can only yield lasting fruits when mentors and mentees remain connected. Heifetz and Linsky explain the importance of networking or connecting, "In leading people, you will tune into their needs and your own. In connecting with their hopes and frustrations, it is easy to become the storehouse of their yearning."³⁴

Networking keeps people or groups together.

These five mentoring qualities will form the bedrock for a successful mentorship, especially for youth in the local church. There can be no successful mentorship if we ignore relationships, partnering in ministry, education, and networking. According to Isaac Backus, Rev. Gano traveled more extensively preaching the gospel than anyone in America.³⁵ Those who knew him said that he traveled extensively, wrote little, and lectured widely. Although lacking the structure that we value in contemporary America, his training model demonstrates how a busy pastor, church planter, evangelist, and Christian statesmen influenced the rising generation of ministers.³⁶ This mentoring model reveals that sometimes, structured programs lack key characteristics – godliness, faithfulness, humility, and charity. They are following temporal patterns or cultural practices. The Rev. John Gano's mentoring model presents a heart full of love and desire to shape the lives of young people.

³⁴ Ronald Heifetz and Marty Linsky, *Leadership on the Line: staying Alive through the Dangers of Change* (Boston, MA: Harvard Business Review Press, 2017), 165.

³⁵ Newton, *Church History*, 101.

³⁶ Newton, *Church History*, 101.

Conclusion

The life, ministry, and mentoring of the Rev. John Gano provide a model for my DMin project. The Reverend Gano started his life and ministry by searching the scriptures for some truths. He challenged infant baptism and sprinkling, which he thought were not biblical, and therefore, he could not join the Presbyterian Church. The Rev. Gano spent time studying the scriptures until he found the truth. Studying the scriptures is a pattern youth should develop. This pattern resonates with how the Wesleyan Church of Sierra Leone equipped youth. During Wesleyan Youth Camps, we engaged in Bible Exposition, Bible Study, and Practical Christianity, among others. The camp officers, who were pastors and elders in the church, taught us how to read and study the scriptures and apply them in every given situation. Thankfully, the youth at Central UMC spend one hour each Sunday studying the scripture. The youth pastor teaches them to dive into the Bible and come out with concrete answers to any questions they might face.

The Rev. Gano was a zealous yet humble preacher and teacher. A preacher exposes the scriptures while the teacher dives deeper into the meaning of passages. The preacher tells and applies each passage to the life of the church. Rev. Gano was a powerful preacher and seasoned teacher; therefore, Newton describes him as a "busy pastor, church planter, evangelist, and Christin statesman."³⁷ The preaching and teaching aspects form the best model for mentoring and discipleship. Contrary to this mentoring, professional mentors and mentees meet to discuss professional or vocational issues.

The Global Mentorship Initiative has recruited me to volunteer as a mentor, and they matched me with a university student in Africa. The entire mentoring would be online,

³⁷ Newton, *Church History*, 101.

which takes fourteen sessions, one hour each. Below is a Table of Contents for our mentorship.³⁸

- Session 1: Introductions, Surveys, and Program Goals
- Sessions 2 & 3: Professional networking using LinkedIn
- Session 4: Working in Global Business Environment
- Session 5: Creating a Career Plan
- Session 6: Professional Skills and Development
- Sessions 7 & 8: Building Resume, CV, and Cover Letter
- Session 9: The Job Search
- Sessions 10 & 11: Preparing for a Job Interview
- Session 12: How to Distinguish Yourself in the Workplace
- Session 13: How Companies evaluate their employees?
- Session 14: Continuing Professional Development.

From the Table of Contents above, all the sessions prepare students (mentees) for vocational careers, which is good, though. The DMin mentoring project will be Christ-Centered, an expanded view of discipleship. In the Christ-centered mentorship, the mentor:

- Has accepted Christ as Savior and Lord;
- Studies and tries personally to apply;
- God's Word;
- Is striving to know God intimately and become more like Christ;

³⁸ “Mentor Resources in Global Mentorship Initiative,” <https://globalmentorship.org/mentor-resources>.

- Seeks God's will for their life;
- Is deeply committed to loving the members of the body of Christ for whom He died;
- Expresses that love by allowing the Holy Spirit to work in, as well as through them;
- It helps others to be responsible Christ-followers.³⁹

Phillips-Jones' Christ-centered mentoring model is similar to the pattern Dr. Gano implemented, and I will use this model for my DMin mentoring project. My focus is to guide the youth to follow Jesus as their Savior and Lord, who is the bedrock of our existence. The qualities in the mentorship of the Rev. Gano will characterize the DMin project, especially building relationships and networking. The five qualities that distinguish the mentorship of Rev. Gano are relationships, partnering in ministry, example, education, and networking.

No one can overemphasize the importance of relationships in mentoring, especially in the contemporary world. It must be made abundantly clear that the mentor and mentee must create and maintain relationships during and after the mentoring. Rev. Gano made such an outstanding effort with his young ministers (mentees) by building and preserving lasting relationships. He taught them the tenet of leadership, which requires leadership characteristics, and made a family of church leaders. Our best mentor, Jesus, demonstrated the priority of relationships with his disciples (mentees). He created and maintained the intimacy of living in a relationship. Phil A. Newton perfectly quoted the words of Krallmann when he bolsters the significance of relationships in mentoring that a mentee is not a project but a person. Mentoring implies more than a lecturer-student

³⁹ Linda Phillips-Jones and G. Brian Jones, *Christ-Centered Mentoring: Mentee's Handbook* (Grass Valley, CA: CCC/Faith-Centered Mentoring and More, 2004), 34.

connection, and it is friendship."⁴⁰ But no one builds a relationship or friendship in a vacuum; it must involve people. Grandma Nancy, the grandmother of Howard Thurman, who took care of Howard, Alice, and Saul Solomon, became a proponent of relationships in mentoring.⁴¹ In particular, "she modeled for him (Howard) the transformative power of religion, challenging the hegemony of white racism and the religious parochialism of their local Black church and creating her hermeneutics of resistance and recovery."⁴² She insisted that religion, whatever else it does, must begin with the utter affirmation of an individual's dignity and worth.⁴³ No one can build a strong relationship during mentoring without affirming the dignity and value of the person. When the mentor stands or sees the mentee, there should be no doubt that the person standing or looking at is not an enslaved person, but God's child. A local church should not use physical identity (race, color, status, gender, sex) when building a relationship during the mentorship. Rev. Gano became famous for his mentoring model because he saw all his mentees as God's children. That's the positive mentorship I intend to create among the youth at Central UMC. The closeness of mentoring relationships in the local church also allows the mentors better to observe the gifts and skills of their trainees. They can discern preaching and teaching facilities, evangelistic and organizational talents, leadership, and mercy gifts.⁴⁴ This aspect emphasizes the impact of relationships in mentorship.

⁴⁰ Newton, Church History, 34.

⁴¹ Dean K. Thomson and D. Cameron Murchison, eds, *Mentoring: Biblical, Theological, and Practical Perspectives* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 14.

⁴² Thomson, *Mentoring: Biblical, Theological, and Practical Perspectives*, 104.

⁴³ Thomson, *Mentoring: Biblical, Theological, and Practical Perspectives*, 104.

⁴⁴ Newton, Church History, 37.

Finally, I will emphasize and encourage network-building between the mentors and mentees from each local church. This kind of networking is important because, at Central UMC, and perhaps in many local churches in the west, youth are not followed up once they enter college or university. The senior pastor of Central laments over this oversight or lapse by the church's leadership. The Wesleyan Church of Sierra Leone developed a strong network between pastors and youth from their respective local churches. They maintained the networking by using these steps: 1) They encourage all youth entering college or university to inform the church; 2) the pastors, in turn, inform the Local boards; 3) the pastors advise the youth to attend Wesleyan Churches in those cities.

If there are no Wesleyan Churches, they would recommend them to participate in Evangelical Churches. But if there are no Wesleyan or evangelical churches (which is rare), they can go to any church; 4) the pastors presented them before the church and prayed for them; and 5) the pastors send them Temporal Transfer Membership letters, which they will submit to the pastors, who will deliver them to the church board for approval. 6. The sending pastors follow them until they graduate and return to their home church or move permanently to other cities (for employment purposes). We have had cases where youth prefer to maintain their membership with their home church even if their place is far away.

The Rev. Gano's networking produced a model for future mentors and mentees to follow; therefore, I will use it when implementing the DMin project at Central and recommend it to local churches. The local church mentors will find that majoring in

training proteges in proclamation will produce the desired fruit in the mentees' lives and the church's life.

Hall underscores the significance of networking between mentors and mentees,

While Timothy ministers in Ephesus, Paul continues to pour himself into Timothy's pastoral formation. No longer able to be with Timothy in person, Paul continues to mentor him through two personal letters that, along with the one written to Titus, are referred to as the Pastoral Epistles. Both letters allow the reader or hearer to eavesdrop on the conversation between a mentor and a mentee. Within these written conversations are insights about mentoring for pastoral formation.⁴⁵

Since I left the university in Sierra Leone in 2017, I maintained a network with past students who were my mentees. I enjoyed working with them, as the Rev. John did with his mentees.

⁴⁵ Kenley Hall, "The Critical Role of Mentoring for Pastoral Formation," 8.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The problem at Central United Methodist Church, Richmond, Indiana, is that the leaders need to acquire knowledge and skills to mentor youth. If the leaders participate in mentoring training, they can successfully mentor youth in the local church. Therefore, the title I am suggesting is, “Developing a Mentoring Model for Training Leaders to Mentor Youth in the Local church”.

In this paper, the researcher will dive into the theory and practice of Ecclesiology and its role in mentoring youth in the local church. Ecclesiology refers to the doctrine of the church, and in the church, one finds people who seek salvation and a means to grow deeper in relationship to the Lord. Actually, ecclesiology, technically, is the study of ecclesial structures - the church as an organism, and has less to do with specific doctrines, which vary from denomination to denomination. There are several questions this doctrinal study of the Church can address such as:

- What is the church?
- Why does the church exist?
- Who is the church?
- How is the church governed?
- What are the activities of the church?
- What is the relationship of the church to Israel?
- What metaphors does scripture use to describe the church?
- What are the marks of the church?
- What is the relationship of the local and global church?

- How do the sacraments relate to the church?
- Who is the head of the church?
- What does the church have to do with the gospel?
- Why do we go to church on Sunday?
- What happens when we gather? ¹

“Ecclesiology is the study of the church. The word Ecclesiology comes from two Greek words meaning "assembly" and "word" - combining to mean "the study of the church." The church is the assembly of believers who belong to God. Ecclesiology is crucial to understand God’s purpose for believers in the world today.” ² The church exists to perform four main functions – 1) to teach biblical doctrine, 2) to provide a place of fellowship for its believers, 3) to observe the Lord’s Supper and baptism, and 4), to lead the congregation in worship. “Actually, ecclesiology is the formation of Greek for assembly (ekklesia) and the 'ology' suffix which refers to the knowledge or study of something. So, ecclesiology is then the study of assemblies, particularly religious gatherings. Although, technically, logy is a derivation of logos (word) and logia (study of) from the Greek which relate to the root origin of 'word.’”³ Furthermore,

Ecclesiology helps us to understand the role of the church and our role in the church. It teaches us about the ordinances of the church, how church leadership is to be chosen and structured, and what the church is to be doing in regards to

¹ G. L. Crouse 111, “Ecclesiology Defined: What is Ecclesiology and Why Does it Matter.” September 8, 2022. <https://ecclesiology.org/ecclesiology-defined-what-is-ecclesiology-and-why-does-it-matter/>.

² “What is Ecclesiology?” God Questions: Your Questions: Biblical Answers. <https://www.gotquestions.org/ecclesiology.html>.

³ Dr. Dan Poole, Assistant Professor of Ministry, Bethany Theological Seminary, Richmond, IN. Dr. Poole grew up in the Wabash Church of the Brethren, moved to Elizabethtown Church of the Brethren as Associate Pastor and then at the Covington Church of the Brethren in Southern Ohio for thirteen years. In 2007, Bethany Theological Seminary, Richmond, IN, called him to serve as the Coordinator for Ministry Formation, a position he held until 2017 when the seminary appointed him to serve as Visiting Instructor for Ministry Information for one year. In 2018, the seminary called him to serve as the Assistant Professor of Ministry Formation. He taught courses such as “Exegeting the Call and Culture of Ministry,” “Ministry Formation Elective,” “A Place of Refuge Ministry in an Urban Context,” and “Where Ministry Meets Technology.”

believers (worship and discipleship) and unbelievers (ministry and evangelism). A Biblical understanding of Ecclesiology would go a long way to correct many of the common problems in churches today. Above all, we must understand that the church is the Body of Christ and that each of us has a specific function and role within that body.⁴

This statement summarizes the functions of ecclesiology. The understanding of ecclesiology speaks to a reality or existence that is beyond the building, which many people often think it means. G. L. Crouse III gives a succinct description of ecclesiology in relation to functions, people, and needs. He says,

The people of God are set apart from the world for a purpose. Scripture makes that clear. The question is, when we walk into our churches every week do we encounter a people set apart? Are we taking part in the life of a group of people who are members of a kingdom not of this world? Are our churches filled with people who find their identity in the fact that they are made in the image of the almighty God and have the privilege of living with their brothers and sisters in Christ, displaying the gospel to this lost and broken world? That is what ecclesiology teaches us, and that is why it's the doctrine that we need to dive deep into. They're rough waters, but there is a prize out there to be found.⁵

In Genesis 1: 26, God said, "Let us make mankind in our in our image, in our likeness..." and in Genesis 2: 22, God made a woman from the rib he had taken out of the man." We can see here the love God has for humanity. He created the first man, Adam, and then made the first woman to be a companion to him. I often call this the first human fellowship.

God intends to maintain the human race in perfect shape, despite the evil around it. Jesus called his disciples and trained them. When he was about to ascend into heaven, He prayed over them, "My prayer is not for them alone; I also pray for those will believe in me through their message" (John 17:20). John presents Jesus as he prays for the Father

⁴ "What is Ecclesiology?"

⁵ G.L. Crouse 111, Ecclesiology Defined: What is Ecclesiology and Why Does it Matter?"

to glorify him, that he has glorified His Father by fulfilling him to the disciples. He prays that they may be preserved in unity and kept from evil. He also prays for their sanctification, for those who should believe in him through their preaching, that they all might be brought into a state of unity and finally brought to eternal glory.⁶

Because it is God's divine plan to unite the human race, the Church must make disciples, which is its primary purpose. At the same time, some use the term 'discipleship' while others use the term 'mentorship.' The focus of this paper is the theological foundation of mentoring. It aims at describing the role of the Church in mentoring. One might ask, does the Church have a role in mentoring its members? Yes, especially the youth in the local Church.

The researcher is a product of Church mentoring. He went through several mentors in the Wesleyan Church of Sierra Leone. When he left the Catholic Church, where he received baptism and Confirmation, the Wesleyan Church in Kamakwie provided a fresh training ground for him. He had three mentors—one, the secondary school chaplain, who worked with him at school and spent a few hours reading the Bible and going through some spiritual exercises. Second, his guardian was the wife of the second district superintendent of the Wesleyan School. She mentored him through devotions, prayers, how to teach at Sunday school, and preaching. She led him to identify his spiritual gift and suggested pursuing theological education. His third mentor was a missionary nurse at the Kamakwie Wesleyan Hospital, who was also the matron. She encouraged him to attend the staff devotions, Monday through Friday, and assigned some

⁶ Adam Clarke, *Adam Clarke Commentary on the Bible*, Bible Hub, <https://biblehub.com/commentaries/clarke/john/17.htm>.

days to share the gospel with the staff. When she saw that he needed a job to meet domestic demands, she employed him as a clerk.

From interactions with friends, he can say that the Church plays a crucial role in mentoring its members. The Scripture contains different types of mentoring. The Bible speaks of the mentoring between Jethro and Moses, Moses and Joshua, between Naaman and the servant girl (2 Kings 5: 1-17). There was mentoring among the prophets, such as Elijah and Elisha, and Elisha and his disciples. In the gospels, Jesus was the most significant mentor to his disciples, while Paul mentored Timothy, Titus, and Silas.

During the ancient era, disciples among the Jewish rabbis and Greek philosophers were attached to their masters to replicate what they learned. But with Jesus, it was more than repeating what the disciples understood. It became a relationship, a new life, which only mentoring can achieve. Phil A. Newton further said, "because his disciples gained new life through him (John 10: 7-10), they followed him (Mark 1: 16-20), and they were to hear and obey his teaching (Matt. 5: 1-2), and they were to share Jesus' mission by going into all the world, preaching the gospel of the kingdom and calling all people to become Jesus' disciples (Luke 24: 47; Matt. 28: 19-20)."⁷

From the mentoring of the men of the Old Testament to Jesus Christ and his disciples to the apostle Paul, we should now shift gears to mentoring youth in the local Church. What, then, is the Church? The word church comes from the Greek (Εκκλησία) the *ekklesia*, of which the verb form is *ekkaleo*. Here *ek* means 'out,' and *Kaleo* means to

⁷ Phil A. Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Grand Rapids, MI: Kregel Publications, 2017), 27.

call or summon. Thus, the literal meaning of Church is 'to call out.' It also refers to a temple, Church, sanctuary, shrine, or tabernacle.

The word church also has a Hebrew derivation, *qahal*, found about a hundred times in the Old Testament and translated as 'congregation,' 'assembly,' or 'company.' However, *qahal* may refer to several gatherings of such assemblies for purposes of evil counsel (Gen. 49: Ps. 26:5), civil affairs (1 Kings 12:3), war (Numbers 22:4; Judges 20:2), and for religious worship of God (2 Chron. 20:5). Furthermore, it is a collective body of Christians; anybody of worshippers; a religious society; the building in which worshippers gather.⁸ In summary, the word 'church' refers to a collective body of worshippers of God or a building designated for that purpose.

The word 'Church' also carries secular usage. *Ekklesia* also appears in the writings about the city of Athens, Greece. Theologians use it to symbolize a prominent assembly of Athenians who meet regularly to discuss civil matters. In those meetings, they determined several state laws and could debate public policy and formulate new policies. At such meetings, they argued and ruled in judicial matters, held elections for the chief magistrates of the provinces, and decided how to punish by banishment criminals. It was a prestige to be called out from society and invited to play a role in such a gathering.

From the above definitions and descriptions of the word 'church,' one might see why the Holy Spirit chose the word *ekklesia* to describe the people of God, which becomes more evident in contemporary theology. In the New Testament, the word

⁸ Paul Bala Samura, "Should Church and State be Separated," *Journal of Philosophy and Religious Studies* (Oppdal, Norway: Sokneprest, 2006), 2006.

ekklesia refers to the local Church, the body of believers called out or called forth. The word 'church' also refers to the separation from the secular world to worship and serve God. Church, therefore, is an assembly in every village, town, or city, comprising the people Jesus saved and called out to make eternal decisions that will affect the atmosphere of their local regions.

A UK Essay describes the Theology of God and the Church thus,

The central theme of the Bible is God calling us, God's people, back into a relationship with God. Theology begins and ends with God. The Church is the people of God. Though there are many divisions, facets, communities, denominations, and the Church stands as the people, the body of Jesus Christ who founded the Church and charged us with the task to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit." God will speak where God will, and the community will form around where God is. The role of the Church is to re-present Christ to the world.⁹

The writer delved into 1) The Church as the Body of Christ, 2) Church and Mentoring, and 3) Mentoring as a Ministry. The aim is to underscore the role of the Church in mentoring the people, especially the youth.

The Ecclesia is The Body of Christ

From previous definitions, we learned that the Church is the collection of believers in Christ or the assembly of the people of God to worship or serve Him. In general, when we speak of the people of God, we are talking about Israel. Here are a few references to support such claims.

⁹ "The Theology of God and the Church, UK Essays, 2018, 2022, <https://www.ukessays.com>.

1. Genesis 12:2, "I will make you a great nation, and I will bless you. I will make your name great, and you will be a blessing." We might refer to the call as the institution of a nation (people) yet unborn.
2. Genesis 17:5, "No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations." Historically, he gained the title "The Father of many Nations" because of the promise God gave him. Throughout history, the Bible venerated Abraham with three different religions: Judaism, Christianity, and Islam. Abraham was associated with all three religions because through him we have Judaism, the religion of the Jews (Israelites); Christianity, the faith of the 'called out' or believers in Christ, the Savior who came from his lineage; and Islam, because he was the Father of Ishmael, "as for Ishmael, I have heard you; I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the Father of twelve rulers, and I will make him into a great nation" (Genesis 17:20).

The New Testament broadens the parameters of the definition of the term 'the people of God' to include the Gentiles.

1. Hebrews 8:10 "This is the covenant I will establish with the people of Israel after the time, declares the Lord. I will put my laws in their minds and write them in their hearts. I will be their God, and they will be my people." From this passage, and with a reference from Zechariah 8:8, and Jeremiah 31:33, one can deduce that the new covenant had come and the promise of the prophets had been fulfilled in Jesus Christ. It refers to the people of the new covenant as the new *lao* (people of God).
2. The Scripture also introduces a new definition for the 'people of God,' whom God called from the Jews and those saved from among the Gentiles (Romans 9: 24-26).

3. Peter gives a vivid description of the people of God, "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2: 9). Edwardus Van de Borght says,

Neither the old and New nor the relationship between Israel and the Church is debated here; instead, the character of the community of those who believe in Christ is argued. They should live according to this reality because they are God's people, and thus they should be holy. The reference to Hosea implies that Peter presupposes that they are transferred from not being God's people to being so. Thus, the text comes close to Romans 9; the Gentiles have received the privileges and calling of God's people.¹⁰

As the body of Christ, the Church encompasses the literal denominations or the numerous buildings where people assemble for worship. It refers to the unity of the believers in Christ. Craig L. Nesson underscores this point when he says that "the body of Christ metaphor provides a rich fountain of insights for systematic reflection on the nature of the church."¹¹

The body of the Church is both an assembly of believers, and a composition of congregations, even within the same denomination. In Acts 6, a conflict ensued "because the number of the disciples was multiplying, that the Hellenistic Jews complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food." The social composition of this assembly is similar to the piece of the churches in Ephesus and Crete. Longenecker says the design of both churches is mixed, "Both were a mixture of Jews and non-Jews, and in both, there were people of all ages. Furthermore,

¹⁰ Edwardus Van de Borght, ed. *The Unity of the Church: A Theological State of the Art and Beyond* (Leiden, Netherlands: Koninklijke Brill, 2010), 252.

¹¹ Craig L. Nesson, *Shalom Church: The Body of Christ as Ministering Community* (Minneapolis, MN: Fortress Press, 2010), 34.

there were sufficient widows at Ephesus, both young and old, to merit special attention."¹² Other churches in the New Testament may have had similar social compositions and perhaps similar social issues.

It is the reason for the need for mentoring in the local Church: to prepare members to address issues when they arise. The apostle Paul became an excellent mentor to Timothy, Titus, and Silas. In particular, Paul admonished and mentored Timothy with these words: "Don't let anyone look down on you because you are young but set an example for the believer in speech, conduct, love, faith, and purity. Until I come, devote yourself to the public reading of Scripture, preaching, and teaching . . . Watch your life and doctrine closely. Persevere in them because if you do, you will save yourself and your hearers" (1 Tim. 4: 12-13, 16). The apostle Paul carefully identified what Timothy should do to save himself and his hearers—to keep his life holy and to engage his congregations through reading the Word of God, preaching, and teaching.

The role of Timothy as a pastor also included disciplining those who disrupt the ministry of the Church. To such people, Paul instructed Timothy to punish them. There had to be a restraint on people whose teaching was disrupting the congregation. The problem was twofold: their teaching could lead to a false understanding of how Christian believers should behave, and discussion of such false teaching was diverting the Church from serious business into endless arguments, ultimately futile because of the nonsensical character of the learning.¹³ Timothy could not exercise such roles if he did not receive mentorship, especially from the apostle Paul.

¹² Richard N. Longenecker, ed., *Community Formation in the Early Church and in the Church Today* (Peabody, MA: Hendrickson Publishers, Inc., 2002), 106.

¹³ Longenecker, *Community Formation*, 111.

The Church cannot serve as the body of Christ if its members do not believe in one Savior, one Church, one Spirit, and one baptism. These theological tenets comprise the beliefs of the Church. It also defines the believers as one Church and one Savior. Though the use of the body as the unity of the Church sometimes evokes the idea of unity with different parts, it does not preclude the function of each piece because each contributes to the life of the Church. It simply means all the differences contribute to one body of Christ. "The Father, the Son, and the Holy Spirit are not three Gods. They are the *one* God, and the unity of this one God is visible in the world in the unity of the one Church."¹⁴ Giving his contribution to Christ, through whom the body evolves, Dietrich Bonhoeffer says, "Christ is the center and power of the Bible, of the Church, of theology, but also humanity, reason, justice, and culture.

To Christ, everything must return; only under Christ's protection can it live."¹⁵ The Church cannot exist or function properly without accepting the unity of the Godhead or the Trinity. In 1991, the Canberra Assembly described how the Church would look if it worked as the body of Christ,

The unity of the Church to which we are called is a *koinonia* given and expressed in the common confession of the apostolic faith; an everyday sacramental life entered by one baptism and celebrated together in one Eucharistic fellowship; a daily life in which members and ministries are mutually recognized and reconciled; and a joint mission witnessing to the Gospel of God's grace to all people and serving the whole creation. The goal of the search for full communion is realized when all the churches can recognize in one another the one holy, catholic, and apostolic Church in its fullness.¹⁶

¹⁴ Van de Borght, *The Unity of the Church*, 266.

¹⁵ Wayne Whitson Floyd, Jr., ed., *Dietrich Bonhoeffer, Ethics: Dietrich Bonhoeffer Works*, vol 6 (Minneapolis, MN: Fortress Press, 2005), 341.

¹⁶ Van de Brorght, *The Unity of the Church*, 295.

This statement underscores the whole meaning and significance of the Church serving as the body of Christ. And when the Church can function as the body of Christ, the pastors can disciple and mentor their members. Also, pastors can raise potential and future pastors and missionaries through faithful pastoring and discipling of the congregations. This type of training occurs in the context of regular ministry at the Church. The flip side is if such activity does not start with faithful pastoring and discipling, nothing else can replace that. Newton encourages pastors to take the long view, regularly training and mentoring potential pastors in their congregations, noting that it will never be a quick process. The pastor must seek to pour as much of his life and passion into potential ministers as possible, depending on the Lord to eventually shape the men for the ministry."¹⁷ The Church must act as the body of Christ and should mentor potential pastors and missionaries. The writer is an example of this fact; a pastor, a chaplain, and a youth director mentored me in the Wesleyan Church of Sierra Leone.

The Church and Mentoring

Matthew 16:16 gave the most direct reference to the Church in the teachings of Jesus when he responded to Peter that He (Jesus) would build his Church upon the statement, "You are the Christ, the Son of the living God." Jesus made a profound statement that still rings in the minds of Christians to this day. He said, "And I tell you that you are Peter, and I will build my Church on this rock, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on

¹⁷ Newton, *The Mentoring Church*, 144.

earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matt. 16: 18-19).

In His response, Jesus identifies the future community of God as the Church in these ways: 1) the confession of Christ as the Son of God, 2) the power of withstanding and overcoming attacks against it, 3) the kingdom of God, and 4) the gospel that brings the forgiveness of sins."¹⁸ In brief, the church witnesses to the world in three distinct ways: evangelism to the unbelievers, witnessing to unreached peoples, groups, or communities, and commitment to missions and sociocultural concerns. As the body of Christ, the Church should play significant roles in mentoring its members, especially the youth.

Ecclesiology, which is the doctrine of the church, should be the best platform for mentoring. As a mentor for the Global Mentorship Initiative, I worked with three graduates from Ghana, Nigeria, and Zambia. Though the mentoring document GMI prepares is primarily for job-seekers, I often used my pastoral experiences to challenge and admonish the mentees. This means the church or the pastor should include mentoring as part of the ministry. Commenting on the role of the pastor and, by extension, the church and any theologian, Hall captures the Apostle Paul's role when he said,

Paul comprehends that the role of the pastor and the role of the theologian are not mutually exclusive tasks. Rather, he sees the inseparable connection between pastoral ministry and theology. Pastoral ministry without theological reflection leaves the church theologically anemic, while theology removed from the context of pastoral ministry makes theology ecclesiastically anemic.¹⁹

¹⁸ James R. Estep, Jr., Michael J. Anthony, and Gregg R. Allison, *A Theology for Christian Education* (Nashville, TN: B & H Publishing Group, 2008), 234.

¹⁹ Kenley Hall, "The Critical Role of Mentoring for Pastoral Formation." 4.

Hall is simply saying that pastoral ministry will not be effective without the lives of the members reflecting on others, especially the youth. The youth are the most vulnerable group in the local church because they are at the crossroads of transition point between teenage and adulthood. Though they participate in all church activities, they observe the adults and contemplate what practices they should imitate. Therefore, the church produces leaders whose lives would portray the life and mind of Christ to the youth.

The Need for Mentors

A man once asked me if there was a need for mentors in the Church. I responded in the affirmative. Because people are struggling with issues or want to improve in life, mentoring becomes a dire need. But who should serve as a mentor? Let us quickly look at the mentorship between Elijah and Elisha. Elijah and Elisha are famous biblical characters in the Old Testament who led wild and storied lives but devoted their lives to God. Both lives reflected God's truth and power. They served God in the Northern Kingdom of Israel during the reigns of Kings Ahab and Ahaziah, whose rules were marked by corruption, idolatry, and rejection of the prophets of God. The Bible presents Elijah as the prophet who challenged and destroyed the false prophets of Baal through fire from heaven.

Following this event, Jezebel, the wife of King Ahab, threatened to kill Elijah, but he ran into the wilderness and sat under the broom tree. Out of frustration, he asked God to let him die. However, God sent an angel to provide food and water for him.

Elijah Performed These Miracles

- Calling down fire from heaven (1 Kings 18:19),
- Shutting up the heavens to cease rain for three and a half years (1 Kings 17:1),
- Multiplying flour and oil for a widow (1 Kings 17:14),
- Raising the widow's only son (1 Kings 17: 22),
- Causing it to rain to end the drought (1 Kings 18:15)
- Destroying a group of fifty soldiers with fire and lightening (2 Kings 1:10)
- Calling fire to kill the second fifty soldiers (2 Kings 1:12)
- Parting the Jordan River (2 Kings 2:8)

God prepared the ground for Elijah to mentor Elisha when He brought the two together. God instructed Elijah to anoint Elisha in preparation for taking his place. Both mentor and mentee have unique names; Elijah means "Jehovah is my God," and Elisha means "My God is salvation." When Elijah met Elisha, the former gave his cloak to the latter, signifying that he would be his mentor. When Elisha killed and boiled his oxen, it suggested that nothing would prevent him from following his master mentor, Elijah.

Elijah mentored Elisha, and when Elijah walked from town to town, Elisha refused to leave him. Even when Elijah told Elisha to return, he refused. Finally, when Elijah was about to ascend into heaven, he asked Elisha to ask for anything. Elijah responded remarkably, only a mentor man. Here is the final conversation between Elijah (mentor) and his mentee (Elisha):

When they had crossed, Elijah said to Elisha, "Tell me, what I can do for you before I am taken from you?" "Let me inherit a double portion of your spirit," Elisha replied. "You have asked a difficult thing," Elijah said, "yet if you see me when I am taken from you, it will be yours—otherwise, it will not." As they were walking along and talking, a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind. Elisha

saw this and cried out, ‘My Father! My Father! The chariots and horsemen of Israel!’ And Elisha saw him no more. Then he took hold of his garment and tore it in two (2 Kgs 2:9-12).

We can glean the following insights from the mentoring of Elijah to Elisha:

- Elijah was willing to mentor Elisha. He accepted and carried out God's instructions to anoint Elisha and replace him.
- Elijah taught Elisha strong role models in devotion, faith in God, prayer, and how to remain firm in the face of corruption, corrupt power, and persecution.
- Elijah was generous to his mentee, such that he told him (Elisha) to ask for anything before he was taken away.

Kim Sullivan gave three lessons in mentorship that mentees must learn:²⁰

- A protégé must be willing to spend time focusing on the assignment of a mentor before qualifying for a term of their own.
- A protégé must be willing to stand close to a mentor even when remaining is difficult.
- A protégé must wait patiently until the appointed time to pick up the mantle left behind by others.

Following the teachings and lifestyle of his mentor, Elisha performed many miracles, perhaps more than his mentor (Elijah). These include the following:

1. He parted the River Jordan to return home (2 Kings 2:14)

²⁰ Kim Sullivan, “Lessons in Mentorship: Elijah and Elisha,” Family Fire, September 18, 2014, <https://familyfire.com/articles/lessons-in-mentorship-elijah-and-elisha>.

2. He healed the waters (2 Kings 2:21)
3. Provided water in Moab (2 Kings 3:13)
4. Provided oil for the poor widow (2 Kings 4:4)
5. Raised the son of the widow (2 Kings 4: 34)
6. Healed Naaman from leprosy (2 Kings 5:14)
7. Causing blindness to the Syrian army (2 Kings 6:18)
8. He restored the sight of the Syrian army (2 Kings 6:20)
9. The resurrection of the man who touched his bones (2 Kings 13:21).

Among the miracles that Elisha performed, the resurrection of the man who touched his bones stands out. Elisha died, and they buried him (2 Kings 13:20) when the Moabites raided the country, "Once while some Israelites were burying a man, suddenly they saw a band of raiders; so, they threw the man's body into Elisha's tomb. The man came to life when the body touched Elisha's bones and stood up on his feet" (2 Kings 13:21). Though the narrative did not continue with this incident, it stands out as the most potent miracle a prophet might have performed, even with his bones! No doubt that Elisha got this power through his mentorship with Elijah. The mentorship between Elijah and Elisha shows that the Church needs mentors to train potential pastors and missionaries.

Adult Challenges in Mentoring Youth

Like any field of learning, mentoring brings enormous challenges for mentors and mentees. Leaders who wish to be mentors should take note of these challenges:

1. Meeting as scheduled.
2. Excessive Time and energy Commitment.

3. Unrealistic Expectations.
4. Over-dependence on the mentor/mentee.
5. Unfair manipulation on the part of the mentor/mentee.
6. Resentment or jealousy from others.
7. Ineffective mentoring pairs.²¹

The above challenges can be overcome through proper planning for the coordinator the mentoring. There is another set of challenges which youth exhibit that often scared mentors to carry the task.

Here are some these challenges:

1. Technology/media. Contemporary youth know technology/media far more than adults. In today's world, an adult can hardly teach a topic that youth cannot Google. In fact, before the mentor finishes a question, a youth has come up with a Google answer to it. In some instances, youth rely more on technology to solve their problems, even if the answers are not accurate. Sadly, Wikipedia has become the best teacher for youth. Little do they know that this source is inaccurate and, therefore, cannot be relied on. Leaders should find it difficult to convince youth otherwise.
2. Youth Language. Yes, every generation has a language called diction that only they can comprehend. Certain aspects of youth language, especially slang innovations, are frequently attributed to technology/media influences. Leaders should be prepared to first study these slangs before the mentoring sessions.

²¹ "Mentoring Complete". www.mentoringcomplete.com.

3. Youth Backgrounds. The fact remains that youth come from different backgrounds - social, economic, religious, and family. These strata dictate the way youth behave and respond to any form of mentoring.
4. Youth and False Teachings. Mentors should be aware that youth are running into false teachings for various reasons: to acquire knowledge, prosperity, social life, and mental deepening.

The church should equip leaders to serve as mentors through training.

Equipping Mentors

The *ekklesia* cannot be fully involved in mentoring its membership without equipping members as mentors. Training mentors is significant for the Church's growth and membership development. Tod Bolsinger captures it well: "It takes a church to raise a Christian."²² The writer cannot agree more with Phil Newton that "It takes a church to raise a minister"²³ because the body of Christ comprises believers with various talents and spiritual gifts. One of the functions of the local Church is to identify potential pastors from the congregation, train them, and send them out. The training process of such pastors includes mentoring.

The writer presently volunteers as a mentor with Global Mentorship Initiative, now mentoring the second graduate. He sought this training opportunity to equip himself for the mentoring project of the doctoral degree. GMI matches students with mentors from various institutions and runs 14 mentoring sessions. The mentoring initiative at

²² Tod E. Bolsinger, *It Takes a Church to Raise a Christian: How the Community of God Transform Lives* (Grand Rapids, MI: Brazos Press, 2004), 156.

²³ Newton, *The Mentoring Church*, 104.

GMI aims to build confidence and develop skills transferred across any industry or institution. Below are the steps mentors follow before the recruitment process:²⁴

- Fill out an application form.
- Mentor candidates should be at least 25 years old and have a BA/BS in their chosen field.
- GMI requires a criminal background check. For U.S. mentors, this is conducted independently through Sterling Volunteers.
- For mentors outside the U.S., other verification options are available.
- Mentors must view a 30-minute online mentor orientation before their first mentoring session.

The Church must spend time identifying potential mentors and training for the task. But first, a church should conceive the concept of mentoring its members. The pastoral team of the Church should first share the vision of mentoring with the church board, which will approve it and set a timeline for its implementation. Equipping mentors within a local church will create ministerial circumstances to serve one another that will help the Church build intentional relationships so that the Church can provide one-on-one help to meet the needs of the people effectively.²⁵

²⁴ Global Mentorship Initiative, “Be a Mentor,” <https://globalmentorship.org/be-a-mentor/>.

²⁵ Craig A. Loscalzo, *Evangelistic Preaching That Connects Guidance in Shaping Fresh & Appealing Sermons* (Downers Grove, IL: Intervarsity Press, 1995), 126.

Mentorship builds strong relationships; Moses developed a strong relationship with Joshua, Elijah did the same with Elisha, Jesus did the same with his disciples, and Paul did the same with Timothy, Titus, and Silas. Rev. John Gano's (1727-1804) ministry and mentorship affected young men and prepared them for their future ministries.

There are various models of mentoring.

1. GMI recruits mentors from among qualified men and women who, with a minimum of a bachelor's degree, are willing to serve and be available to go through the required 14 mentoring sessions. GMI recruits mentees from universities and colleges around the world. GMI also recruits independent graduate students for mentoring.
2. John Gano did one-on-one mentoring. He "traveled extensively and preached widely. He regularly engaged younger or less experienced ministers throughout his travels. His training model demonstrated how a busy pastor, church planter, evangelist, and Christian statesman influenced the rising generation of ministers."²⁶
3. Similar to Gano's one-on-one mentoring, the Bible records a host of them, such as:
 - Moses mentored Joshua (Exodus 24:13; Numbers 27:18),
 - Eli mentored Samuel to become a prophet (1 Samuel 3:1),
 - Elijah mentored Elisha (1 Kings 19:19-21)
 - Paul mentored Sosthenes (1 Cor. 1:1), Tychicus (Eph. 6:21; Col. 4:7), Silvanus (1 Thess. 1:1), Titus (Titus 1:1), and Timothy (1 Tim 1:1; 2 Tim 1:2).

²⁶ Newton, *The Mentoring Church*, 101.

4. Jesus's mentoring model was unique; he trained twelve disciples simultaneously. Though sometimes, he would call to himself, Peter, James, and John, he gave the same training to all.

5. Charles Haddon Spurgeon (1834-1892) did one-on-one mentoring with T.W. Medhurst; though he was uneducated, he had been preaching on the streets. He was so zealous to undergo mentoring that he told Spurgeon, "I must preach, Sir, and I shall preach unless you cut off my head."²⁷ Spurgeon also mentored students at the Pastor's College, whom he met on Fridays. These students were so eager to hear from their mentor that they could spend hours with him and meet anywhere. It further mentions,

His multivolume *Lecture to My Students* indicates the breadth of pastoral, preaching, ecclesiological, devotional, and practical issues addressed with his men on Fridays. He spoke to the call to ministry, the prayer life, choosing a text, the use of the voice, the necessity of the Spirit's power, the call for a decision, church planting, open-air preaching, gentle manners with the Church, and lengthy explanation in the use of illustrations, how to choose the best writer so they might find such resources as water to prime a dry pump.²⁸

Spurgeon was devoted to his mentees and gave all his time and resources to equip them.

The Wesleyan Church of Sierra Leone used several models of potential mentoring pastors and other workers, but one stands out among them. In the early '80s, the Church developed a training called Term of Service (TOS), which the writer went through. When a local church identifies a potential pastor and submits their name to the national Church for theological education, that person spends one year working under a senior pastor or church administrator. After one year, the mentor recommends whether or not the mentee

²⁷ Newton, *The Mentoring church*, 105.

²⁸ Newton, *The Mentoring Church*, 107.

is suitable and ready for theological training. For those who need additional mentoring, the national Church places them under another mentor.

The Church abandoned TOS for a long time until 2014, when they reactivated it because there was a need to put potential pastors on mentorship before their theological education. The writer can remember in 2012 when a pastor who graduated from a theological college failed the assessment exam for ordination. The candidate could not explain the statement 'to be born again' or 'spirit-filled.' He could also not define the terms Initial or Preparatory Sanctification (2 Thess 2:13; 1 Pet. 1:2), Positional Sanctification (1 Cor. 1:2), Progressive Sanctification (2 Cor. 7:1), and Entire or Prospective Sanctification (1 Thess 5: 23-24; Rom. 8:29). The district conference rejected the vote to ordain and further recommended a senior pastor to mentor him for a year. It is the responsibility of the Church to conceive the idea of mentoring its members, identify potential pastors, and equip them for future ministry. A church that mentors will never lack workers, but it takes the Church to train a pastor.

Mentoring as a Ministry

While some local churches might be contemplating whether to make mentoring a ministry, monasteries made it part of their ministries long ago. The writer gleaned some insights from Saint Andrew's Abbey, a Benedictine Monastery, to get a more profound sense of how they do it. In the monastic life or ministry, there are monks and priests. Monks are generally spiritually minded men while priests are the leaders of the monks. The monks spend their time praying, working, Lectio Divina, and studying. It is a call to

life, mutual service, and spiritual growth, nourished by the Eucharist and the Divine Office according to the Rule of St. Benedict.

Saint Benedict of Nursia was born ca 480 CE in Italy into a good family. He attended Roman schools. He lived when the imperial city became the Rome of Medieval city. In 546, the Gothic King Tolilia sacked Rome because Emperor Justinian I failed to reconquer and hold Italy. It was when the papacy became the sovereign power of a small Italian dominion, independent of the Eastern Empire. St. Benedict founded the Benedictine monastery at Monte Cassino and became the Father of monasticism. "In 1964, in view of the work of monks following the Benedictine Rule in the evangelization and civilization of so many European countries in the Middle Ages, Pope Paul VI proclaimed him as the patron saint of all Europe,"²⁹

Benedict thus served as a link between the monasticism of the East and the new age that was dawning. Shocked by the licentiousness of Rome, he retired as a young man to Enfide (modern Affile) in the Simbruinian hills and later to a cave in the rocks beside the lake then existing near the ruins of Nero's palace above Subiaco, 64 km (40 miles) east of Rome in the foothills of the Abruzzi. There he lived alone for three years, furnished with food and monastic garb by Romanus, a monk of one of the numerous monasteries nearby. Saint Andrew's Abbey is famous for its monastery, which has shaped the spiritual lives of millions of people through mentoring. The Abbey presents four spiritual stages of mentoring.³⁰

²⁹ Britannica, "St. Benedict: Italian Monk," <https://www.britannica.com/biography/saintBenedict-of-nursia>.

³⁰ Britannica, "St. Benedict: Italian Monk," <https://www.britannica.com/biography/saintBenedict-of-nursia>.

Stage 1: The Retreat

A man who is 21–45 old and desires to become a monk must attend a retreat with the monks and priests. He should participate in the ritual life of monks and priests as an introduction. At the end of the retreat, if he is interested, he can apply.

Stage 2: Postulancy

A candidate expresses interest in becoming a monk, attends the retreat, and applies. The candidate will spend six months of observership if the director approves the application. At the end of the postulancy period, the candidate petitions the senior council for acceptance as a novice, which moves him inside the Abbey. Here, the candidate goes through the investiture ceremony and receives the black Benedictine habit and a new name.

Stage 3: Novitiate.

When a candidate passes through the postulancy, he moves to become a novice and receives a new name. During this period, he lives a deeper life of spiritual life, prayer, and Scripture reading. He spends between one and two years as a novice. At the end of this stage, the conventional Chapter determines if he should take his first vows, called 'simple vows,' to become a monk. If he passes the test, the Abbey then requires him to live in obedience to the vows for three years while committing to live with fidelity and fervor.

Stage 4: Juniorate

This is the final stage of a person becoming a monk. A candidate who professes the 'simple vows' is qualified to move to the location of juniorate. While in this stage, he continues his studies and spiritual formation. The final part of this stage is when the candidate takes the 'solemn vows' to become a full member of the monastic community and the Chapter. The necessity of the 'solemn vows' is tied to the requirement of any candidate to a lifelong commitment to live to the monastic vows of obedience, stability, and 'conversation forum' (ongoing conversion of life).

The formation of a monk is threefold: first, sharing in the work of prayer of the monastic community; second, personal Lectio Divina and daily classes; and third, attending meetings with a spiritual director. These formative roles of monks may be similar to mentoring, especially within a local church. The mentee follows a specific life routine pattern and involves activities that connect him with spiritual formation.

If the Church incorporates mentoring as a ministry, believers, especially the youth, will participate in such training and later train others. As a result of mentorship, Joshua, Samuel, Elisha, the disciples, Timothy, Sylvanus, Titus, the students Spurgeon, John Gano, and Dietrich became leaders and replaced their mentors.

The monks could not have been spiritually empowered without the mentoring they received in the monastery. The Puritans and members of the Wesleyan Church also embraced mentorship.

Pastoral Theology

“Theological reflection’ is a way of referring to the many ways in which Christians reflect on experience in the light of their faith. At its best, it functions as an educational and formational tool to assist people to explore life’s challenges and to bring the wisdom of theological and biblical tradition to bear.”³¹ This may also resonate with pastoral theology.

Mentoring will only thrive with spiritual leaders at the local church level. Mentoring takes where leaders have a passion to influence others following biblical standards. “Spiritual leaders point and motivate people to go where God is going, not where the people want to go. The best leaders encourage people to want what God wants.”³² While discipleship is mostly general or deals with a group of followers, mentoring focuses on one person at a time.

D. Smith describes the steps for effective mentoring as follows, “Prepare the mentee for a ministry event, +place the mentee into the ministry situation +evaluate the event + as for the mentee’s learning + discuss a more excellent way + give additional student practice if necessary for the situation + reinsert the mentee into a similar situation = ministry skill excellence.”³³ I agree with these steps leading to ministry skill excellence.

³¹ Elaine Graham, “Theological Reflection,” st. Andrews Encyclopedia of Theology, November 17, 2022. <https://www.saet.ac.uk/Christianity/Theologyreflection>,

³² N. Graham Standish, *Becoming a Blessed Church: Forming a Church of Spiritual Purpose, Presence, and Power* (Herndon, VA: The Alban Institute, 2005), 64.

³³ D. Smith, *Preparing for ministry: A Practical guide to theological field education*, (Grand Rapids, MI: Kregel, 2008), 109.

Conclusion

Ekklesia is the practical or the base of theological foundation, particularly regarding mentoring in the local Church. Mentoring is lagging in most local churches today, partly because the pastoral staff is too busy to include such a vital aspect of the church ministry. Their daily activities overshadow the need for mentoring and discipling. Many believers could not search for deeper lives because they were preoccupied with daily activities. The Church, which is the body of Christ, must not only focus on evangelism and church planting but also on its members' spiritual formation. In the local Church, mentoring is the best one can attain. The Church is a community of believers seeking the right relationship with God and one another. Newton describes the importance of such a community of believers,

Community shapes the nature of our witness and engagement in mission... shape the development of our character... shapes our ethics and the spoken and unspoken rules that guide our behavior ... is the key to true spirituality as we grow to know God by learning to know one another in relationships ... (and) is perhaps the man way that we bear witness to the world, form Christ-like character, practice a distinctly Christian style of life, and know God personally.³⁴

The mission of the Church is threefold: to worship God, equip believers, and minister to unbelievers. The focus of the DMin project is to provide believers through mentoring. However, a member who wishes to go through mentoring must first participate in the worship of God. In this stage, a person deepens his relationship with God, which he expresses through church attendance, prayer, praise, thanksgiving, and fellowship with other believers. The Church equips the believers through mentoring and disciplining to become witnesses to unbelievers. Mentoring provides a platform for

³⁴ Newton, *The Mentoring Church*, 21.

personal spiritual formation and congregational spiritual engagement. We saw this pattern in the Monastery of St. Benedictine. The rules shaped the monks' spiritual life, which contributed to the evangelism and civilization of a nation. Gregory Brown, in his book *Ecclesiology: Understanding God's Church*, describes the role of gifted leaders in the Church, "to teach believers, to train them to serve, to help bring unity in the church, to protect them, and to help believers look more like Christ."³⁵ The apostle Paul summarizes the mission of the Church to believers, which includes mentoring: "Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I also labor, striving according to his working, which worketh in me mightily" (Colossians 1:28-29). Philosophers commonly used metaphors from athletic competition, such as 'strive,' here—the image of such is rare in the O.T., but it refers to divine empowerment.³⁶

The *ekklesia* focuses on the well-being of humanity, and mentoring plays a crucial role in preparing potential pastors and church leaders. God calls the Church a holy nation, a priesthood of all believers. The statement implies that all believers are potential church leaders in the present and future. The Church leads its members into more profound spiritual formation, thus leading to inward infilling of the Holy Spirit and outward demonstration of such piety through daily activities. John H. Walton distinguishes between inner righteousness and the outward act of piety:

In the ancient world, Israel included, piety was expressed by outward acts more than by inner feelings of devotion, awe, or adoration. It was so much an inner attitude of spirituality but an outward expression of oneself in acts that reflected

³⁵ Gregory Brown, *Ecclesiology: Understanding God's Church* (Monee, IL: BTG Publishing, 2021), 101.

³⁶ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers, IL: IVP Academic, 2014), 573.

the religious values of the culture. For the ancient near Eastern, these were typically socially public acts, though the rituals associated with the family god should not be overlooked.³⁷

Mentoring in the Church is not as new as some might perceive it. It is an old phenomenon, tracing its roots to biblical times or throughout the history of the Church. Mentoring through the Church is a critical role the Church has played in developing and passing the faith from one generation to the next. Alton Chau and Pelham Lessings comment further:

Mentors help clarify the call of God in the proteges' lives and develop their proteges' inner character and spiritual depth. The people of God have always continued in this tradition by engaging in some form of mentoring to prepare godly servant-leaders for the communities of their generation. They include Augustine in fourth and fifth-century Africa, Catherine of Siena in twelfth-century Italy, John Newton in eighteenth-century England, and Dietrich Bonhoeffer in twentieth-century Germany. As a result of the mentoring of these men and women, each generation lived out 'the biblical truth that a healthy, obedient generation can reproduce in the chain reactions of a daughter, granddaughter, and great-granddaughter churches.'³⁸

From the above statements, there is no better place to implement the mentoring project of the DMin project than in a church setting. The Church shapes the lives of its members and prepares future leaders. Because the Church does not mentor its youth, it cannot make informed decisions. If the leaders in the Church (context) participate in the mentorship training project, they will acquire the skills to organize mentorship training for the Church, especially the youth.

The Bible recounts mentoring; Moses and Joshua, Eli and Samuel, Elijah and Elisha, Jesus and his disciples, Paul and Sosthenes, Titus, Sylvanus, Titus, and Timothy.

³⁷ John H. Walton, *Ancient Near Eastern Thought and the Old Testament* (Grand Rapids, MI: Baker Academy, 2018), 114.

³⁸ Alton Chau and Pelham Lessing, *A Biblical Model of Mentoring with a Knowledge Management Perspective*, 90, <https://www.galaxie.com/article/Conspectus15-1-04>.

In Church history, we learned about the monks in monasteries. In contemporary Christianity, we studied instances of Charles Spurgeon and the Pastoral College students, John Gano with his young pastors, and Dietrich Bonhoeffer with his mentees. The Wesleyan Church of Sierra Leone instituted TOS to mentor potential pastors and future leaders. The writer cannot overemphasize that the Church (*ekklesia*) is the best community to engage in mentoring believers.

Ecclesiology, the doctrine of the church describes the functions it plays towards the believers. Therefore, if the leaders at Central UMC participate in the mentoring training, they will be equipped to start and continue a mentoring ministry of youth in the local church. Leaders should access the proper mentoring training so they can mentor the youth.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

The topic of the DMin project is mentoring, which is similar to Discipling youth in the local church. Therefore, the researcher chose leadership theory. After examining the leadership development theories, he settled for the Theory of Transformation. What is the significance of discipling youth, especially in the local church? The DMin project focuses on providing mentoring training for church elders on how to mentor youth in the local church so that they can make informed decisions.

Ways to help them grow are setting up a mentor system, getting them involved in a life group, and helping them get involved in the church. Let them lead: part of being a disciple is discipling others, and once your student has gone through all the other steps, they're ready to serve.¹

To have the ability to make the decision, especially career goals, martial, and life-long ministry into the church, does not occur in a vacuum; it involves discipleship. David Platt says. "Disciple-making happens when we walk through life together, showing one another how to pray, study the Bible, grow in Christ, and lead others to Christ."²

¹ "How to Disciple Youth in the Local Church," [https:// justdisciple.com](https://justdisciple.com).

² David Platt, "4 Basics of Discipleship," Church Growth, <https://www.churchgrowthmagazine.com/4-basics-of-discipleship>.

What goes into mentoring is critically essential and paves the way for youth to grow as future leaders in the church and the world. Platt also identifies four ways to make disciples. "Share the Word, show the Word (Bible), teach the Word, and serve the world."³ Among Platt's four steps to making disciples, the responsibility of the mentor and mentee to the Bible is paramount; share, show, and teach the Word. Discipling of youth would be incomplete if the training did not include these three responses to the Word of God. It appears that no youth can adequately serve the world if they have not mastered God's Word.

Discipleship is a way of life, not a program as many perceived it to be. As a way of life, it takes place over time and grows as we grow because the experiences we gain along life's journey help to shape us. Julianne Stanz reminds me of the words of a Wesleyan Missionary to Sierra Leone, Dr. Paul Shea, "Where Jesus leads, we must follow. Where he goes, we go, and when he asks us to lead, let our answer be a resounding 'Yes!'"⁴ A disciple receives training from a mentor, and implements what he learned, like the disciples who stormed the world after their mentor (Jesus Christ) returned to the Father in heaven. But before he ascended into heaven, he gave his mentees an instruction to "go therefore and make disciples of all nations." (Matthew 28:19). The term catholic comes from the Greek words *kata* and *holos*, meaning "of the whole" or "universal." The term catholic is found in the writings of St. Ignatius of

³ David Platt, "4 Basics of Discipleship," Church Growth, <https://www.churchgrowthmagazine.com/4-basics-of-discipleship>.

⁴ Julianne Stanz, "The Seven Ds of Discipleship: 7# Doing, Catechist's Journey," <https://catechistsjourneyloyolapress.com/2019/11/the-seven-ds-of-discipleship-7-doing>.

Antioch, referencing the catholic at the beginning of the second century, the Apostles' Nicene, and Athanasian Creeds. The gospel is for every person, not reserved for those who look like us, live like us, or pray like us. Jesus came to save every person, those we love and despise.⁵

Discipling youth is critical in church growth because it prepares them for future leadership. It prepares them to make informed decisions that will affect their choice of careers, lifetime relationships, and ministry involvement. A successful leader is often not a fortunate stroke of fate, as many believed it to be.

The researcher chose the theory of transformation, one of the central leadership theories in project management. What is leadership theory? Leadership Theory describes the methods and reasons specific individuals follow to become leaders. It focuses on individuals' characteristics and behaviors to enhance their leadership capability. To achieve the essential qualities of good leaders, one must have strong ethics and high moral standards. A person can hardly become a successful leader if he does not possess personality, bravery, transparent vision, and ambition. These four variables can equip leaders to be strong and can create organizational success by encouraging teamwork. Discipling youth is fundamental for church growth; mentoring is the bedrock of individual youth; and leadership development is foundational in mentoring youth in the local church.

After examining the major leadership theories, we will now discuss the Theory of Transformation as the most appropriate to create youth mentorship in the local church. The project aims to provide mentoring training for church elders on mentoring the youth.

⁵ Stanz, "The Seven Ds of Discipleship: #7 Doing."

There are three reasons why the Theory of Transformation is the best leadership theory to implement mentoring of youth in the local church: it works to accomplish any given task through a healthy relationship, it raises the morale of employees, and it encourages staff through their deeds, not by words, alone. The Theory of Transformation creates the platform for relationships among staff. Therefore, using this theory, the church will make a life-long relationship between the mentors and the mentees. As they create a team of relationships, it provides a positive atmosphere for teamwork among local church members. There is no better interdisciplinary term than leadership development for mentoring training in the local church. It will equip leaders to mentor the youth, who will replicate such a movement to the next generation. "Transformational leaders prioritize failed processes and gather personnel who get well to accomplish shared corporate objectives. Additionally, effective executives prioritize the organization's and its employees' requirements over their own."⁶

In this paper, we discussed:

- Leadership Development: A Catalyst for Mentorship
- Leadership Development and Paul's Mentorship of Timothy
- Leadership and Rev. John Gano's Mentorship
- Leadership and Ecclesiology
- How Transformational Leadership shapes the Research and Insights
- Leadership Development and Conflict Resolution

⁶ Simplilearn, "10 Major Leadership Theories Every Manager Should Master in 2023," Nov. 8, 2022, <https://www.simplilearn.com/to-leadership-theories-every-managers-should-know-article>.

Leadership Development: A Catalyst for Mentorship

The problem with the ministry context is the lack of mentoring, especially for youth in the local church. Mentoring is a bit different from discipleship which some writers compare it to. While discipleship is the process of making someone become like Christ in everything, mentorship is a period during which a person receives guidance from a mentor. Furthermore, mentorship is the guidance a mentor is exceptionally experienced in providing in a church, company, or educational institution. The person who mentors others receives respect from his mentees for his mentorship and problem-solving qualities.

The researchers, while pastoring, sponsored several discipleship programs such as Bible Study, Youth Camps, Retreats, Workshops, and Seminars. There were problems intended to equip the members to become like Jesus in character and consider ministry a career. Discipleship is the second primary function of each local church. While evangelism is the first primary function of the local church, when the pastor or evangelist preaches Christ to an individual, discipleship becomes the life-long function of the church. The local church's activities, such as preaching, Sunday school, Small group studies, household fellowships, youth camps, retreats for all ages or auxiliaries, and prayer fellowships, are segments of discipleship. Unlike the discipleship of Jesus Christ, which lasted for three years, discipleship of the local church is continuous for all members. It often targets a broader group of people.

Mentoring, on the other hand, seems to work better between two people. In assessing North America as a mission field, Phil A. Newton quoted Jeff Iorg saying,

"Many churches have lost their mission, identity, focus, and in some cases their credibility," but consoles the readers that "God will sustain the Church and churches, both universally and locally."⁷ The statement is true because many churches shifted their focus from discipleship to prosperity sermons, miracles, and prophecy ministrations. One church leader once referred to such a shift as focusing on the minor of church ministry. Jesus' discipleship training in ministry impacted his disciples in three main ways, and he trained his disciples in relationships because the Christian ministry is relational. The training was like a family-like structure of the followers of Jesus, which brought together disciples "from various racial backgrounds comprised the early churches."⁸ Just as the disciples of Jesus, the composition of the local church, and racial backgrounds coming together to learn from the feet of God's agents. Moreover, "in the local mentoring setting, disciples learn the consequences of being God's fellow workers who engage in teamwork for gospel ministry initiatives. The closeness of mentoring relationships in the local also allows the mentors to observe their trainees' gifts and skills better."⁹ The church is the best platform for mentoring because mentors guide them to live like Christ and shape their characters and behaviors.

Once the leadership can identify the essence of mentorship for the church's growth, they should identify the right kind of leadership. For mentorship to be effective in the local church, the writer identifies the Theory of Transformation as the best kind of leadership. One of the byproducts of leaders who practice transformational leadership is

⁷ Newton, *The Mentoring Church*, 19.

⁸ Newton, *The Mentoring Church*, 37.

⁹ Newton, *The Mentoring Church*, 37.

self-management. Self-management or self-control, or self-regulation, is the capability to effectively standardize one's emotions, thoughts, and behaviors in different circumstances. Only mentoring can train people for life-long careers. For instance, in self-management skills, a mentor guides a mentee to set a personal goal, ensuring he stays focused on the long-term, not the short or medium-term objectives. The mentor guides the mentee through some elements to promote self-management, such as assessing, education, collaborating, setting goals, and follow-up.

Discussing leadership, John C. Maxwell outlines five levels: "position, permission, production, people development, and pinnacle."¹⁰ According to Maxwell, in these variables or steps of leadership, the mentee "learns the upside of the level, the downside of the level, the best behaviors for that level, the beliefs that help a leader move up to the next level, and how the level relates to the laws of leadership."¹¹ At each level, the leader experiences different impacts, which is typical for any leadership, regardless of organizational or cultural differences.

¹⁰ John C. Maxwell, *The 5 Levels of Leadership: Proven Steps to Maximize Your Potential* (New York, NY: Center Street, 2011), 4.

¹¹ Maxwell, *The 5 Levels of Leadership*, 7.

Out of the five levels of leadership, three stand out for the effectiveness of mentorship in the local church and, by extension, the church. One is permission. In this level of leadership, the people follow their own volition. They decided to follow, and therefore, it builds a strong relationship. In mentoring, the mentor and mentee aim to develop a strong relationship. The writer has people he calls "adopted parents" because they mentored him like parent and child. This kind of mentoring is similar to the one King Lemuel describes, "speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up, judge fairly, and defend the rights of the poor and needy" (Proverbs 31: 8-9). "This mentoring took place in the royal household, but it might be the warning that any mother would give to a son, a warning about unsafe sex and the risks of alcohol. Beyond that, the mother summons her royal son to exercise royal authority in a particular direction."¹² Mentoring becomes effective when a mentor can guide and shape a mentee's character and behavior.

Second is production. As the name implies, successful leadership has the potential to produce results. Leadership without influence and good results is often considered a failed leadership. Those in this leadership level follow because of what the leader has done for the organization. In mentorship, mentees want to know the effectiveness of their mentoring or their mentors. To overcome this fear, at the first session of the Global Mentorship Initiative, mentors share their experiences in all spheres of life, including mentoring. They want to know how many people received mentorship from them.

¹² Dean K. Thompson and D. Cameron Murchison, eds., *Mentoring: Biblical, Theological and Practical Perspective* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 9.

Third, people development. The core of mentorship is to develop people. Jesus called his disciples and set them through discipleship and mentoring. The Apostle Paul identified future leaders such as Timothy, Silas, and Titus and mentored them to become leaders. The most productive leadership is people development, which means those under the leader follow because of what the leaders have done for them. At the people development level, "leaders become great, not because of their power, but because of their ability to empower others. They use their position, relationship, and productivity to invest in their followers and develop them until they become leaders in their rights. It changes the lives of leadership they lead. Accordingly, their people follow them because of what their leaders have done for them. And their relationships are often lifelong."¹³ It is the best leadership to manage a lifelong mentorship in the local church. People's development level of leadership produces transformational leadership.

Leadership Development and Paul's Mentoring of Timothy

"The pastorals urge their recipients to a way of life grounded in the revelations of Jesus Christ. Paul taught and modeled the multiplication of Christian leaders. Since he not only urged Timothy and Titus to follow his example but also to set the example for others to follow (2 Tim. 1:3-4; 2:14-2; 3:10-17; 4:6-8; Titus 3:1-8)."¹⁴ The apostle Paul was an erudite writer, mentor, teacher, preacher, and church planter. Paul mentored young Christians – Timothy, Titus, and Silas.

¹³ Maxwell, *The 5 Levels of Leadership*, 9.

¹⁴ Newton, *The Mentoring Church*, 63.

The researcher chose the mentorship of Paul and Timothy as a biblical model for the project of mentoring youth in the local church. Many contemporary churches shift attention to evangelism and church planting and less on mentoring their congregations, especially the youth. Paul gives us a model to follow as a church in mentoring youth in the local church in preparation for future ministry. 1 Timothy 4 provides an essential perspective in advance of Paul's upcoming instructions. After giving Timothy details on how to choose leaders, and the proper conduct of church members, this chapter primarily focuses on Timothy's personal spiritual choices. Paul instructs him to be diligent, faithful, and prepared. The stakes are high for Timothy and those he is called to lead. This chapter emphasizes the importance of good spiritual practice, which is crucial when considering Paul's advice in the passages both before and after these words.¹⁵

The apostle Paul gives specific instructions to young Pastor Timothy on how to comport himself before his congregation and carry his ministry, which will honor God,

Don't let anyone look down on you because you are young, but set an example for the believers in speech, conduct, love, faith, and purity. Until I come, devote yourself to the public reading of Scripture, preaching, and teaching. Please do not neglect your gift, which was given to you through prophecy when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them so everyone may see your progress. Watch your life and doctrine closely. Persevere in them because if you do, you will save yourself and your hearers (1 Timothy 4:12-16 NIV).

From this section, we will examine verse 15 to unravel the specific roles Timothy should play at the Church in Ephesus, “Be diligent in these matters; give yourself wholly to them so that everyone may see your progress.” To be diligent also means to meditate or *meletao*—to care for, attend to carefully, and practice. Dynamic is the opposite of

¹⁵ BibleRef.com, “What Does 1 Timothy Mean?,” <https://www.bibleref.com1-Timothy-4-15>.

neglect—not to care for, not caring. In this verse, Paul is commanding Timothy to meditate or carefully attend to those matters he talked about in verse 12—speech, conduct, love, faith, and purity, and the responsibilities he outlines in verse 13—to the public reading of Scripture, to preaching or exhortation, and to teaching or dealing with doctrines. Paul was genuinely acting the role of a spiritual father to a spiritual son when he uses these imperatives: "be diligent" (NIV), "practice these things" (ESV), "meditate upon these things" (KJV), and "take the pain" (NASB).

Timothy's life was to be so focused on serving Christ that it would be evident to everyone. Many people in Ephesus claimed to be believers. However, not all lived like it. One way Timothy could stand out, in addition to sound doctrine, was through a life that reflected the teachings of the Christian faith. In contrast, the false teachers would reveal the sinful nature of their false teachings through their evil actions.¹⁶

The apostle Paul used the Theory of Transformation intending to produce a transformational leader. He urged Timothy to be proactive in his work as a young church pastor. Paul prepared young Timothy to face any leadership attack from his congregation. A leadership attack is expected today, as when Paul mentored Timothy. "When exercising leadership, you risk getting marginalized, diverted, attacked, or seduced. Regardless of the form, however, the point is the same. When people resist adaptive work, they aim to shut down those who exercise leadership to preserve what they have."¹⁷ Paul was preparing Pastor Timothy to brace up for those attacks from within the church.

¹⁶ BibleRef.com, "What Does 1 Timothy Mean?," <https://www.bibleref.com/1-Timothy-4-15>.

¹⁷ Roland Heifetz and Marty Linsky, *Leadership on The Line: Staying Alive Through The Dangers of Change* (Boston, MA: Harvard Business Review Press, 2017), 31.

Similarly, in mentoring, the mentor fills the gap between what young people learn in school or college and what they would face in real life. Often, the gap is so broad that young people grow up without the slightest knowledge and skills to handle such attacks.

The researcher experienced marginalization between 2015 and 2017. The church appointed him as District Evangelist in 2012, and he worked well with the newly elected district superintendent of the Freetown District of the Wesleyan Church. Because he had the gifts of teaching and training, he carried many assignments from the district superintendent. He trained young pastors, local church leaders, and auxiliary leaders and established new churches. During the 2014 Freetown District Conference, some leaders attributed the success of the district superintendent to the district evangelist. They also purported that the evangelist wrote all the reports of the district leaders.

When the last Board of Administration met to finalize specific recommendations for the district conference, the district superintendent recommended that the evangelist stop serving a local church to serve the district office as Evangelist and Statistician. The board approved the recommendation. However, on the first night of the conference, the National Superintendent, in a joint meeting between the district board and National Executive Board, overturned the DBA's recommendation regarding the District Evangelist and posted him to another local church. The decision occurred before the District Superintendent presented his recommendation to the District Conference. During the conference, the National Superintendent Singlehandedly threw the proposal out before allowing the forum to debate.

The national church leaders ordered the District Superintendent to delink himself from the District Evangelist, or they will withdraw their support to his district. The once

good working harmony between the District Superintendent and District Evangelist became estranged. Though he maintained his position, there was no teamwork as usual. They marginalized him and frustrated him to the point of resigning before the next conference.

Paul anticipated these leadership vices when he wrote to Pastor Timothy. He knew how the church should function adequately and when a person's leadership could come under attack. "When churches functioned primarily as vendors of religious services for a Christian culture, the primary leadership toolbox was teaching (for providing Christian education), liturgy (for leading Christian services), and pastoral care (for offering Christian counsel and support)."¹⁸ The items in the toolbox are the primary functions of a pastor. If a pastor misses any of these, he will receive fierce criticism or, in extreme cases, be fired.

The apostle Paul combined experience and character to mentor Timothy. He urged Timothy to address his issues before he could address his congregation. That is where transformational leadership comes in. John C. Maxwell urges leaders to connect themselves before trying to communicate with others. To do this effectively, he identifies what one must address first, "the first person to know is oneself – self-awareness, the first to get along with is oneself- self-image, the cause of the problem is oneself – self-honesty, the first person to change is oneself – self-improvement, and the first person to make a difference in oneself- self-responsibility."¹⁹ The researcher agrees with John Maxwell that you can only build strong relationships if you know and like yourself. Each

¹⁸ Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove, IL: IVP Books, 2015), 13.

¹⁹ Maxwell, *The 5 Levels of Leadership*, 105-107.

leader knows himself and, therefore, what to share with potential leaders. Similarly, leaders can mentor effectively after proper retrospection of their personal lives and leadership skills. The apostle knew this requirement and passed it on to his mentee, Timothy.

Leadership Development and Rev. John Gano's Mentoring

For the Historical Foundations, the student used the Rev. Gano's mentorship model. He demonstrated leadership that is needed today in contemporary Christianity but more so in mentoring congregations. Rev. John Gano was a fearless and zealous preacher, teacher, and mentor. He pastored four main churches – 1) Morristown Baptist Church, New Jersey (1755 -1757), 2) Jersey Baptist Church, North Carolina (1757-1760), 3) First Baptist Church, New York City (1762-1788)), and 4) Town Fork Baptist Church, Lexington, Kentucky (1788-1798). The Rev. John Gano was a fearless and zealous preacher, teacher, and mentor. He pastored four main churches – 1) Morristown Baptist Church, New Jersey (1755 -1757), 2) Jersey Baptist Church, North Carolina (1757-1760), 3) First Baptist Church, New York City (1762-1788)), and 4) Town Fork Baptist Church, Lexington, Kentucky (1788-1798).

He became an influential mentor because he built a relationship with his mentees. He maintained constant communication with them, discussing their concerns and challenges in the ministry. "Gano took younger ministers (mentees) along with him to labor in preaching and church planting, giving responsibilities, under his supervision, just as Miller and Thomas had done to him."²⁰ Building a relationship is part of level 2 of the

²⁰ Newton, *The Mentoring Church*, 102.

five levels of leadership, John Maxwell describes. John explains that as a leader, "When you like people and treat them like individuals who have value, you begin to develop influence with them. Followers find out who their leaders are. People build solid, lasting relationships."²¹ Transformational leaders who build relationships are best in mentoring. The Rev. Gano led by example and leading by example is beyond doing things right; it includes the leader's response to a follower's ugly experience. As a mentor, he led with sympathy. Brene Brown, in her book *Dare to Lead*, explains that leaders are to express empathy, not compassion. That empathy goes with action to deal with an ugly situation. The 'Me too' Movement addresses the widespread prevalence of sexual harassment and assault, especially in the workplace, and is an excellent example of how empathy builds courage and can facilitate significant change."²² Gano was a transformational leader who mentored many young ministers; thus, his model became a practice to emulate.

Gano also included education as part of his mentoring training. "He stood alongside Miller, Eaton, Oliver Hart, and James Manning in forming Rhode Island College (later Brown University), serving as a significant fund-raiser among the association of Baptist churches."²³ As a mentor to develop people, he often encouraged his young minister to pursue higher education, especially in theology.

The above mentoring qualities formed the bedrock for a successful mentorship in the life and ministry of Gano. There can be no successful mentorship if we ignore relationships, partnering in ministry, education, and networking. Gano traveled more

²¹ Maxwell, *The 5 Levels of Leadership*, 8.

²² Brene Brown, *Dare to Lead: Daring Greatly and Rising Strong at Work* (New York, NY: Random House, 2018), 153.

²³ Newton, *The Mentoring Church*, 102.

extensively preaching the gospel than anyone in America.²⁴ Those who knew him said he traveled extensively, wrote little, and lectured widely. Although lacking the structure we value in contemporary America, his training model demonstrates how a busy pastor, church planter, evangelist, and Christian statesman influenced the rising generation of ministers.²⁵ This mentoring model reveals that sometimes, structured programs lack key characteristics – godliness, faithfulness, humility, and charity. They follow temporal patterns or cultural practices. Rev. John Gano's mentoring model presents a heart full of love and desire to shape the lives of young people, which develops people to become future leaders. Gano's style of leadership is transformational.

Leadership Development and Ecclesiology

Leadership begins with the Church or the Bible. The Bible sets various models of leadership that the church has practiced over the years. Leadership is a general term referring to leading followers, while transformational leadership is a theory aimed at developing people to become future leaders. The Bible presents four significant leadership models – prophets, priests, kings, and apostles. These leadership models attempt to understand better leadership predispositions and their impact on individuals and organizational identities. Furthermore,

Biblical leadership is serving others from a place of selflessness and sacrifice that points to God. Leaders make decisions and if the decision might be questionable, ask if the decision, choice, or action means toward God. That is the goal. The goal is to point people to God. The lost need God and pointed to God for the gospel of Jesus Christ. They need salvation, forgiveness, and acceptance of Jesus. The saved need God and pointed to God for the lordship of Jesus,

²⁴ Newton, *The Mentoring Church*, 101.

²⁵ Newton, *The Mentoring Church*, 101.

surrendering to Jesus' leadership, submitting to God's commands, principles, and holiness.²⁶

The Bible has the best models for leadership because the leaders serve God and others.

Ecclesiology, the church plays a significant role in mentoring through leadership.

Mentorship becomes incomplete if it develops people or produces leaders for future ministry. Matthew 16:16 gave the most direct reference to the church in the teachings of Jesus when he responded to Peter that he (Jesus) would build his church upon the statement, "You are the Christ, the Son of the living God." Jesus made a profound statement that still rings in the minds of Christians to this day. He said, "And I tell you that you are Peter, and I will build my church on this rock, and the gates of Hades will not overcome it. I will give you the keys of the Kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matt. 16: 18-19).

In His response, Jesus identifies the future community of God as the church in these ways: 1) the confession of Christ as the Son of God, 2) the power of withstanding and overcoming attacks against it, 3) the Kingdom of God, and 4) the gospel that brings the forgiveness of sins."²⁷ In brief, the church witnesses to the world in three distinct ways; evangelism to the unbelievers, witnessing to unreached peoples groups or communities, and commitment to missions and sociocultural concerns. As the body of Christ, the church should play significant roles in mentoring its members, and such roles cannot thrive in the absence of transformational leadership.

²⁶ John Jemar, "What is Your Definition of a Biblical Leader?" Philosophy of Biblical Leadership, <https://linkedin.com/what-is-your-definition-of-biblical-leader>.

²⁷ James R. Estep Jr., Michael J. Anthony, and Gregg R. Allison, *A Theology for Christian Education* (Nashville, TN: B & H Publishing Group, 2008), 234.

Ecclesia has served as a training ground for leaders over the years. The Bible contains successful leaders, such as Samuel, David, and Hezekiah.

Samuel rose into a leadership role as the last Judge of Israel. He was a Levite, a Nazarite, a Prophet, and Judge. God chose Samuel and used him to usher in a new era in the history of Israel. As a kingmaker, God used him to shape the future of the Kingdom. Samuel became the most significant Old Testament character following Moses because his leadership combined transformational leadership traits; he anointed King Saul and King David.

After the reigns of the Judges (Samuel was the last Judge and first prophet), the people demanded a king to rule them and who would go before them in battle. Though God warned against such a demand, they persisted, and God accepted. Wil Pounds describes what was involved in the request,

— The genuinely successful pattern of government for Israel was a delicate balance not a theocracy or monarchy but theocracy through monarchy. God must always be the true ruler if Israel was to be His people. Even when Israel had a human king, he was to be only the representative of the divine King. The people did not understand this when they chose Saul as a Benjaminite. If Yahweh had not been King, any human king would not meet the demands of a righteous king. The King was to be viewed as the earthly head of God's theocratic Kingdom.²⁸

Despite these regulations, the people chose their first king, Saul. He became the first king and the people's choice. Unfortunately, King Saul did not obey the Lord in his leadership, and God became displeased. According to Wil Pounds Saul's reign,

Lacked of spiritual sensibilities, sincere but artificial, dangerously unpredictable with an explosive disposition, rash and flagrantly disobedient to God. He deliberately disobeyed Yahweh by saving Agag, the King of the Amalekites, and their best sheep and oxen. An evil spirit came upon Saul (1 Sam. 16: 14-23) and

²⁸ Wil Pounds, "Israel's Greatest King: Abide in Christ," <https://www.abideinchrist.com/IsraelsGreatestKing-in-Judah.2018>.

when David became the military hero Saul turned bitter with envy (17:1-28:2). His tragic end was inquiring for spiritual help from the witch at Endor (28:3-25).²⁹

Often, God allows his people to do what pleases them but will always keep his promise till the end. The prophet Samuel anointed David at age 15 and ascended the throne when he was thirty years old. His sons ruled for almost four hundred years (1 Sam. 16: 30-31). King David became the 'man after God's own heart' and was successful (1 Sam. 13: 14' Acts 13:22). Because of his outstanding achievements, despite his sin with Bathsheba, God made a covenant with him, which was consistent with God's covenant with Abraham, Isaac, and Jacob, and to maintain the lineage until the fulfillment of time, the coming of Christ to save the world. Furthermore, Wil says that God's promise of a Redeemer becomes more specific in the covenant He made with David that his seed would sit upon his throne forever. The Seed of the Woman is to be the Seed of Abraham, Isaac, and Jacob from the tribe of Judah and of the line of David. David was a type of the Greater King, the Messiah to come. The Kingdom of Israel was a type of the Messianic Kingdom to come.³⁰

David was an influential leader because he brought reforms into the Kingdom and ruled his people well. Even when he fell into sin and Prophet Nathan confronted him, he quickly accepted the wrong and confessed. Psalm 51 contains his more profound confession of that sin. Only a few leaders could do the same!

Hezekiah (2 Kings 16: 20-20:21; 2 Chronicles 28: 27-32:33; Isaiah 36:1-39:8), King of Judah who became King at age 25 and ruled for twenty-nine years (BC 726-697).

²⁹ Wil Pounds, "Israel's Greatest King: Abide in Christ," <https://www.abideinchrist.com/Israels-Greatest-King-in-Judah.2018>.

³⁰ Wil Pounds, "Israel's Greatest King," 2018.

"His Father, Ahaz, had been one of the worst kings in Israel's history, leading the people astray with idolatry. Hezekiah zealously began to set things right.

First, he reopened the Temple in Jerusalem. Then he sanctified the temple vessels that had been desecrated. He reinstated the Levitical priesthood, restored proper worship, and brought back Passover as a national holiday."³¹ King Hezekiah also destroyed the idols and fortified Jerusalem from enemies' attacks. His success can be attributed to his obedience to the Lord and listening to the counsel of Prophet Isaiah. However, King Hezekiah fell into the trap of pride by displaying the wealth of his Kingdom to his enemies. Samuel, David, and Hezekiah displayed leadership qualities that the church emulated. Church leaders should learn lessons from the mistakes of Saul and David: one, the people demanded a King to lead them into war; two, Saul disobeyed God and sought powers from the witch of Endor; and three, King David committed adultery with Bathsheba, and this why he could not build the Temple?

The ecclesia is the bedrock for transformational leaders because they should include mentoring as part of their ministry. With a transformational leadership mindset, the leaders in the church are to "create a vision based on identified needs and guide their teams toward that unified goal through inspiration and motivation focusing on changing the systems and processes that aren't working."³² This leadership style sets the team's vision, motivates them to be involved, ensures they all understand the processes, ensures the resources are available, and encourages them to move toward the goal. Church leaders who use

³¹ Jack Zavada, "Meet Hezekiah: Successful King of Judah," Learn Religions, <https://www.Learnreligions.com/hezekiah-successful-king-of-judah>.

³² "10 leadership styles/you should know," <https://go.geteverwise.com/leadership-stypes-you-should-know>.

transformational leadership in mentoring have common characteristics such as motivation and influence, as well as team-oriented and competent trust in team members. Anything short of these will result in a failed program.

How Transformational Leadership Shapes the Research and Insights

Mentoring in churches, organizations, or institutions will not thrive without strong, effective transformational leadership. "A leadership mentoring program is designed to help prepare employees to take leadership positions. So, rather than prompting those into a new role and expecting them to develop their skills, employers can provide a mentor for a more structured way to train employees."³³ Mentorship has proven to be the best way to build leadership skills in the workplace and church. Transformational leaders are expected to be experts in their companies' hard and soft skills. Matthew Reeves highlights skills mentors can learn from high-quality mentors, "how to communicate effectively, hold others accountable, grow your network, actively listen to others, strategically solve problems, and guide others."³⁴ A leader who does not acquire the qualities above struggles to lead others. Leadership is not showing objects but teaching others with a behavior pattern to influence others. Leadership is of two kinds, directive (task-oriented) and supportive (relationship-oriented). Peter G. Northouse, in his book, *Leadership: Theory and Practice*, compares the behavior patterns of the directive and supportive,

³³ Matthew Reeves, "How to Pitch a Mentoring Program-for-leadership," <https://www.forbes.com/how-to-pitch-a-mentoring-program-for-leadership>.

³⁴ Matthew Reeves, "How to Pitch a Mentoring Program-for-leadership," <https://www.forbes.com/how-to-pitch-a-mentoring-program-for-leadership>.

Directive behaviors assist group members in goal-accomplishing through giving directions, establishing goals and methods of evaluation, setting timelines, defining roles, and showing how the goals are to be achieved. Directive behaviors clarify, often with one-way communication, what is to be done, how it is to be done, and who is responsible for doing it. Supportive behaviors help group members feel comfortable about themselves, their co-workers, and the situation. Supportive behaviors involve two-way communication and responses that show social and emotional support to others.³⁵

Teamwork, whether in church circles or secular organizations, has the potential to be a practical skill of leadership. Collaboration enhances efficient work, creates self-monitoring, innovates fast-paced production, ensures members learn from each other, can create healthy competition, and promotes a strong working relationship.

Teamwork also captivates members to exert their energies because people exert their powers where their attention is. In mentoring, the leaders demand the mentor and mentee to exhibit attention and energy. To be effective in mentoring, leaders should be able to distinguish between what Dr. Don R. Booz calls "the story of two wolves, the evil and wolf and good wolf," that the evil wolf is "anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego. The second wolf is good – joy, peace, love, serenity, humility, kindness, benevolence, empathy, truth, compassion, and faith."³⁶ A leader can transform others if he combines knowledge, skills and the excellent wolf. The excellent wolf, though difficult to maintain, is an effective leader. The good wolf is a typical example of transformational leadership because it has the potential to affect mentees positively.

³⁵ Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage Publications, Inc., 2001), 57.

³⁶ Don R. Booz, *The Emotional Intelligence Primer: How to Be the Difference That Makes the Difference for Today's Leaders* (Fresno, CA: Booz and Associates, 2017), 4.

Leadership Development and Conflict Resolution

There are three dimensions to peace: peace with God, peace with others, and peace within oneself. This triangular-piece model plays an influential role in mentoring. No leader succeeds amid conflict because it is the most substantial challenge that organizations, institutions, or churches must deal with if they must follow. However, leaders are to see conflicts as a steppingstones, not stumbling blocks. A church or organization that easily breaks due to competition is too weak to exist.

How should leaders view conflicts, especially those that threaten to break the fabric of their existence? Ken Sande, in his book, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, suggested denial, flight, suicide, assault, litigation, and murder responses³⁷ which may be expected within many organizations or churches – rejection, flight, and suicide. Let us discuss the 'flight' response to a conflict with several examples of its implications. The 'flight' response "include leaving the house, ending a friendship, quitting a job, filing for a divorce, or changing churches."³⁸

Let us quickly discuss two of these responses – flight and assault. There are two kinds of *flight* response when a conflict takes place. One, internal flight or withdrawal. Here, some persons involved in the conflict preferred to withdraw their support or reduce services but remain in the organization. This response affects more in the church or the home.

In the church, aggrieved members who choose the flight response withdraw their tithes, offerings, and voluntary services from the church. Their flight might also include

³⁷ Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict* (Grand Rapids, MI: BakerBooks, 2004), 23.

³⁸ Sande, *The Peacemaker*, 23.

opposing all motions the leaders raised in the church. They might also criticize the leadership even when the leaders are doing the right thing. The congregation knows they are present but do not feel such presence because they have become inactive members.

The local church board dismissed Mr. John (not his real name) from the board because they discovered that he had accepted a political appointment from the government, which was against the church's constitution. Before his dismissal, he was the highest tithe-payer in the church and used to sponsor youth camps and the women's annual retreat. Before his firing, three board elders counseled him and encouraged him to leave the board voluntarily, but he refused. As an evangelical church, they support the separation of church and state. Therefore, any member who accepts a political appointment will not sit on any board; if the person is a board member, the board will revoke such membership.

When the church removed Mr. John from the list of board members, he complained to the District Superintendent, who referred him to the local board, but he did not confront the board. Instead, he used the internal flight response – he stopped all his support to the church, except his presence. Furthermore, he asked his wife, the women's leader, to resign, which she did. He also asked his three youths to stop attending church meetings or participating in church activities, except Sunday worship. That year, his withdrawal of financial supports, and that of his family, crippled the church's finances to 40%. However, the church regrouped and moved on with all activities.

Second, flight response is the external flight. In this situation, the aggrieved person or persons decide(s) to quit the organization or church. Some employers are quick to respond with a replacement. But is an alternate a quick-fix solution? In 2006, the

researcher took a part-time teaching job at a theological college in Freetown, Sierra Leone, but the head of the church, who doubled as his supervisor, queried him. He also conveyed a board meeting to address the issue. The Superintendent maintained that none of his directors should accept a second appointment, even if the salaries were too low, which was why the director received that appointment. The board was divided on the issue. Two of the board members said that if the director is not satisfied with his salary, he should resign. A member on the other side responded that replacing some workers was not always easy. Finally, the board approved the part-time appointment while the mission revised the directors' salaries. So, it is not that simple to find a replacement. Using internal flight can be dangerous to many organizations or churches.

Some external flights have caused significant splits among organizations or churches.

The Wesleyan Church is an example of the outward flight when ministers and laypeople separated from the Methodist Episcopal due to disagreements regarding slavery, church government, and interpretations of the doctrine of entire sanctification, according to the Discipline of the Wesleyan Methodist Connection. A pastor and a few laypeople dissented from the first Wesleyan Church in Freetown over language interpretation during preaching, forming a new local church. Though both local churches belong to the same jurisdiction, Freetown District, they are always at variance on many issues. The impact of an external flight sometimes causes harm to an organization or persons.

Assault is another deadly response to a conflict, which often causes harm to leaders. "Some people try to overcome an opponent by using various forms of force or intimidation, such as verbal attacks, physical violence, or efforts to damage a person

financially or professionally. Such conduct always makes conflicts worse."³⁹ Assault, in the form of an attack response, can be deadly, primarily if directed at top leaders. The people who use the attack response do so to destroy your character or discredit your leadership. Furthermore,

Attacking you personally is another tried-and-true method of neutralizing your message. Whatever form of the attack, if the attackers can turn the subject of the conversation from the issue you are advancing to your character or style or even to the attack itself, it will have succeeded in submerging the issue. Attention, the currency of leadership, gets wasted. If you can't draw people's attention to the issues that matter, then how can you lead them in the right direction or mobilize any progress?⁴⁰

Whenever there is a conflict, the aggrieved persons use different responses. The researcher has seen the impact of flight (internal and external) and assault (attack) on churches, organizations, political parties, and countries.

Another conflict response is denial. It simply means persons in the conflict pretend not feel the impact. Most conflicts within organizations between countries or churches do not appear suddenly.

There have been sparks of fire growing slowly, causing the conflict to develop slowly. For instance, the war between Russia and Ukraine started in February 2014 but the colossal attack occurred in February 2022. Did other nations know about the growing conflict? Yes, but perhaps they chose to deny its existence. Reflecting on his role as chair of the Truth and Reconciliation Commission of South Africa, Archbishop Desmond Tutu highlighted the dangers of denial,

They adopted the denial mode, asserting that such-and-such has not happened. When the evidence is incontrovertible, they take refuge in feigned ignorance. The

³⁹ Sande, *The Peacemaker*, 24.

⁴⁰ Ronald Heiftz and Marty Linsky, *Leadership on The Line* (Boston, MA: Harvard Business Review Press, 22017), 40-41.

Germans claimed they have not known what the Nazis were up to. White South Africans have also tried to find refuge in claims of ignorance. The former apartheid cabinet member Leon Wessels was close to mark when he said that they had not wanted to know, for there were those who tried to alert them. For those with eyes to see there were accounts of people dying mysteriously in detention.⁴¹

Most conflicts could have been avoided if the denial response was applied.

However, some aggrieved also prefer to deny the existence of the conflict though they feel its impact.

How should leaders resolve conflict, especially in the context of mentoring?

There are many peace theories – some have worked, and some have not. While Jesus teaches the confrontation and accountability methods (Matthew 18), Bernard S. Mayer says the peacemakers "should separate the people from the problem, not ascribe motives to others, and look at multiple options in an attempt to build a win-win solution, use persuasion-and interest-based approaches rather than power- or right-based approaches."⁴² While these approaches might resolve conflict, leaders should also apply Ken Sande's peacemaking responses, "overlooking an offense, reconciliation, negotiation, mediation, arbitration, and accountability."⁴³ Other peacemakers might have different tools to resolve conflict.

Mediation has been the most successful tool in resolving conflict involving a third party. The significance of mediation cannot be overemphasized because "it empowers people to make decisions about their problems, encourages more responsible behavior in conflict situations, more likely to genuinely resolve the specific conflict since both parties

⁴¹ Desmond Tutu, *No Future Without Forgiveness* (New York, NY: Doubleday, 1999), 269.

⁴² Bernard S. Mayer, *Beyond Neutrality: Confronting the Crisis in Conflict Resolution* (San Francisco, CA: Jossey-Bass, 2004), 139.

⁴³ Sande, *The Peacemaker*, 25-26.

have a say in the solution, contributes to the development of individuals and communities by reducing dependence on others, and fosters in people a greater sense of control over their own lives."⁴⁴ Many institutions, organizations, churches, and nations have used this tool to resolve conflicts.

Sierra Leone went through the most gruesome war in human history, and more than half a million lost their lives. The Revolutionary United Front (RUF) amputated the limbs of thousands of people, burned a third of the country, conscripted teenagers into the war, and forced millions into exile. The West Africa Economic Community, a regional body of Africa comprising seventeen countries, set the Economic Monitoring Group (ECOMOG) consisting of fighters from that region first to defend Liberia because their civil war started on December 24, 1989, and then Sierra Leone, whose war began on March 21, 1991.

In 1992, the Regimental Forces of Sierra Leone overthrew the government because the latter neglected them. The new military government looked over the fight, but little they could achieve. Instead, the international community, including the UN and The Commonwealth, suggested, sponsored, and monitored an election in 1996 while the war was still raging. In May 1997, the rebels, with the support of a few top military officers, overthrew the democratically elected government, leading government officials to exile for nine months.

ECOMOG overthrew the military group in April 1998 and restored the government. But the war did not end. Meanwhile, the churches in Sierra Leone had been

⁴⁴ Ronald S. Kraybill, Robert A. Evans, and Alice Frazer Evans, *Peace Skills: A Manual for Community Mediators* (San Francisco, CA: Jossey-Bass, 2001), 26-27.

calling for negotiation leading to a few failed treaties signed in the process. In 1999, the government of Sierra Leone and the leaders of the RUF signed an agreement in the presence of moral guarantors. The mediation worked; the parties signed the Lome Peace Accord. However, the resolution of the conflict did not punish the perpetrators but concluded with a win-win. The mediators led the process and agreed on the parties' terms to the conflict: power-sharing in exchange for peace. Peacemakers today suggest a win-win solution to all conflict resolutions, especially between nations or within countries.

The apostle Paul, the most incredible New Testament mentor, knew about conflict and taught his mentees how to handle them. The principles Paul used might also be the same as the ecclesia and church history leaders (Rev. John Gano) might have used to resolve conflicts within their ministry areas. Ian Paul, professor at Fuller Theological Seminary, postulated Paul's four models that are key in resolving disputes from Galatians 2: 1-10.

1. Take your time—or rather, take God's time:

In his account, Paul emphasizes the time elapsed before he came to Jerusalem, whichever occasion we understand this to be. Fourteen years have gone by (Gal. 2:1), and a 'vision from God prompts Paul's visit' (Gal. 2:2). If this second visit corresponds to Acts 11, then this 'vision' might be the prophecy of Agabus; if it corresponds to Acts 15, then it looks as though Paul is referring to something revealed to him. Paul is ready to wait until God's moment — and listens to God for the prompt. It is almost as if Paul views the conflict as God's problem rather than his! Sometimes we need to take the initiative to be reconciled (Matt. 5:23-24 18:15), and we are not to carry resentment from one day to the next (Ephesians 4:26).

2. Play it straight:

Paul holds out his position openly before others for scrutiny. He mentions *both* Barnabas *and* Titus. Barnabas was a well-established Jewish leader known to the leaders in Jerusalem who had earlier commended Paul; mentioning him supports Paul's case. But Titus is a newer convert, a Greek, and someone that Paul supports (tradition says he became the first bishop of Crete); mentioning him

might be a risk, but Paul does not hide this as a way of making his case look better.

3. Give due respect:

Three times in this passage, Paul describes his discussion partners with respect: they are 'those esteemed as leaders' (Gal. 2:2); they are 'held in high esteem' (Gal. 2:6); and they are 'esteemed as pillars in the church' (Gal. 2:9). Paul does not make his case look good by trying to make others look bad. He doesn't make himself look taller by making others look more petite. It may be true that humility is standing at our full height next to God at his full height — and that means standing next to others at their full height too.

4. Keep the main thing the main thing:

Paul finishes this section by agreeing on a central concern of the gospel — 'to remember the poor' (Gal. 2:10). And the Ebionites, a Jewish Christian group that many think, derived from Paul's 'Judaizing' opponents in Jerusalem, derive their name from the Hebrew *ebyonim*, the 'poor ones'. Much of Paul's energy in his later ministry is devoted to the collection for the Jerusalem church (which we read of in 2 Cor. 8)—a collection which was for the benefit of the very people who are opposing him here!⁴⁵

Leaders are made to lead others and to assist them in resolving their conflict. The above-mentioned disputes guidelines should find their place in mentoring, especially because leadership is key. Some peacemakers failed in resolving disputes because they failed to focus on the main issue, because the conflict may have offshoot other issues, causing a stalemate in the process.

Therefore, peacemakers must define the ground rules before the process commences. One a key rule is respect for each other, and respect for the peacemakers. Both parties must accept such rules and adhere to them.

Discipleship and mentoring are the processes that leaders work with their followers to maintain the growth of the church.

⁴⁵ Ian Paul, "What Does Paul Teach us about Resolving Conflict," Psephizo, <https://www.psephizo.com/biblical-studies/what-does-paul-teach-us-about-resolving-conflicts>.

Conclusion

Leadership transformation aims at people development through mentoring.

"Theory of Transformation contends that effective leaders inspire workers to go above and beyond what they are capable of. Leaders develop a vision for their team members and motivate them to realize it."⁴⁶ While John Maxwell describes five levels of leadership – position, permission, production, people development and pinnacle⁴⁷ Gary L. McIntosh and Samuel D. Rima in their book, *Overcoming the Dark Side of Leadership* categorize leaders as "Compulsive, Narcissistic, paranoid, Codependent and passive-aggressive."⁴⁸ All leaders fall under each of these dark sides and can only be effective by confronting the underlying causes for certain leadership developmental strides.

Mentoring youth to make informed decisions is a task each local church should embrace. But we must consider the broader spectrum of growing a local church, which calls for teaching, and discipling, and mentoring. A local church faces the risk of crumbling if the leaders fail to mentor their members. Gary and Samuel describe situations of the church in relation to its leadership, "The Church today faces a leadership crisis of proportions similar to the one the Israelites faced when the prophet Ezekiel declared; "Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? You eat the fat and clothe yourselves with the wool, you

⁴⁶ Simplilearn, "10 Major Leadership Theories Every Manager should Master in 2023," March 3, 2023, <https://www.simplileran.com/top-leadership-theories-every-manager-should-know>.

⁴⁷ Maxwell, *The 5 Levels of Leadership*, 6.

⁴⁸ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: BakerBooks, 2007), 9.

slaughter the fat sheep without feeding the flock. They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered. (Ezekiel 34: 2-3, 5).

The constant failures among Christian leaders today in every denomination threaten the fabric of the Church of Jesus Christ. Our credibility is being eroded among the people we have been called to reach because scores of failures among Christian leaders have created a cynicism toward the church within our culture."⁴⁹ This situation is familiar to most denominations, including the student's home. Gary and Samuel call leaders to stay focused, preach the gospel, and empower people.

Transformational leadership seems to be the best theory to adopt in mentoring youth and other members of the local church. The saying is true that a church grows according to its leader. The apostle Paul and Rev. John Gano are examples for the contemporary church to follow in Discipling and mentoring members in the local church. They must exert transformational leadership to make informed decisions in life and ministry if they must empower people.

⁴⁹ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 221, 222.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The problem at Central United Church is the need to train leaders in mentoring so they can mentor youth in the local church. The hypothesis of the project seeks to argue that if the leaders at Central participate in the six-week mentoring training, they can mentor youth in the local church. Therefore, I implemented the project in six weeks, where the leaders participated in mentoring training to acquire knowledge and skills to mentor youth.

The implementation of the project grew from the various foundations I wrote over the four semesters. Through these papers, participants could examine, analyze, and describe the church's responsibility to support the project's theme and hypothesis and proffer solutions to the problem of mentoring youth in the local church.

The Biblical Foundations paper emanated from a pastoral letter between Apostle Paul and Timothy, 1 Timothy 4: 12-16. Paul instructs Timothy to be diligent, faithful, and prepared for ministry to the church, especially in the phase of potential false doctrines. The passage speaks to any local church that has young people. It awakens pastors or elders in each local church to pay attention to mentoring young people who will take over the church's welfare. The apostle Paul encourages Timothy to be an example to the

believers, especially the elders, in speech, conduct, love, faith, and purity and to devote thought and effort to the public reading of Scripture, preaching, and teaching.

In the Historical Foundations, The Rev. John Gano becomes a relevant figure in the youth mentoring ministry. He went through mentoring before becoming a mentor. Such an aspect of a man's life is worthy of emulation, especially for mentoring the young generation. In particular, I gleaned the five mentoring patterns from Rev. Gano – relationships, partnering in ministry, education, and networking which paved the way for his successful pastoral ministry.

In the Theological Foundations, I elucidate the impact of mentoring in the ecclesia. I noticed that the church is the best agent and place to mentor youth because discipleship, similar to mentoring, is its third and most demanding responsibility. It is a life-long duty of any local church. In the Bible, we find mentoring relationships such as Jethro and Moses (Exodus 18:13-27), Moses supported, encouraged, and taught Joshua to lead Israel to the Promised Land (Deut. 34:9), Elijah taught and inspired Elisha to assume the latter's ministry (2 Kings 19: 16-21, and Elisha and his disciples. The ecclesia witnesses the world in three distinct ways – reaching out to unbelievers, witnessing unreached people's groups or communities, and commitment to missions and sociocultural concerns. Therefore, I drew materials from the church to implement the project so that participants would comprehend the church's role in mentoring youth.

The Interdisciplinary Foundations illuminated that mentoring youth is critical in church growth because it prepares children for leaders. It prepares youth to make informed decisions that will affect their choices of careers, lifetime relationships, and ministry involvement. There can only be an effective mentoring ministry with leadership,

which is the cure of this Paper. In particular, the transformation theory creates the platform for relationships among staff, church leaders and members, and mentors and mentees. Therefore, using transformative leadership theory in mentoring, the Central Methodist will create a life-long relationship between the mentors and mentees. In the worship, participants learned that making a team of relationships will provide a positive atmosphere for teamwork among local church members.

The perfect tools for implementing the project were the mentoring lives of Apostle Paul and Timothy, the Reverend John Gano's mentoring ministry, the church's mentoring responsibility, and the theory of transformative leadership. Four variables formed significant tools in our workshops.

I shared the ground rules for the entire period of the project implementation:

1. Voluntary: Establish that participating in the training is voluntary and free.
2. Attendance: Each participant is encouraged to be present in all six-week sessions
3. Confidentiality: All discussions and information shared in the movement should remain confidential.
4. Weekly devotion: Each session will open with love, and any participants can volunteer to lead.
5. Participation: Each is encouraged to participate in all activities.
6. Journaling: Each participant is encouraged to record responses to prompts and keep and submit them in the sixth week.

Methodology

Before the candidacy review, I conversed with my context associates about implementing the project in the context. We discussed the method of selecting participants for the training. I explained the requirements from the Institutional Review Board and United Seminary, that participation must be voluntary. We both agreed to inform the congregation about it.

When I passed the candidacy review, I informed my context and professional associates about it. The senior pastor asked the church's Business Manager to prepare a flyer, and she did. She also included it as part of the weekly public notices of the church. The information included the event: Doctoral Ministry Project Implementation, the subject- Mentoring Training of Leaders, venue: Fellowship Hall, Central UMC, Dates: August 12 – September 30, 2023. The flyer and other notices requested volunteers to participate in the training. The notices went from mid-June to the end of July.

After two weeks of announcing the project, adult leaders volunteered to participate in the training; they picked up the consent forms, filled them out, and returned them to the context associate. Initially, ten signed up and were excited to participate in the project.

I gathered the data using qualitative research of three types – Pre- and Post-project Questionnaires (surveys), Focused Group Discussions, and Focused Journaling. Participants had to respond to the pre-project questionnaire on week one and the post-project questionnaire on week six, each comprised of the same seven questions. In the Focused Group Discussions, participants initially responded to six questions through seven. I eliminated one question because the sessions were six instead of

seven. Participants responded to five Focused Journaling Prompts instead of the original six because I collected all responses.

The questions were to test the hypothesis from the responses of the respondents. All questions were unstructured, in which each respondent provided answers bringing out some truths about mentoring youth in the local church. At the same time, participants worked in two groups and responded to questions from the lessons. These questions were a quest to understand how to apply each class to the project or mentoring. I drew the questions to bring out the mentor's knowledge, skills, and the impact of mentoring on the youth, the church, and society. Those questions prepared mentors to work with mentees and equip them in decision-making.

I expected participants to articulate a new understanding of mentoring ministry for youth in the local church through their group discussions, journaling, and post-surveys. I looked for references to terms such as mentoring, Christ-centered mentoring, stimulated trust, communicating a vision and goal, corrective feedback, daily living growth, spiritual growth, personal improvement, partnerships, intentional, and coordination. I did all the above evaluations through the six-week worship we had together. It was both facilitative and interactive. Participants followed through each session and were excited to be part of the first crop of leaders pursuing this mentoring training to acquire the prerequisite knowledge and skills.

I implemented the project using six sessions; meetings took place on Sundays between 3:00 PM and 5:00 PM. However, we were flexible with the duration of each session that lasted for 90 and 120 minutes.

I looked for changes in participants in these areas:

Cognitive refers to mental processes and activities related to knowledge, understanding, thinking, and perception. They would acquire a cognitive change exhibiting attention memory, decision-making, problem-solving, learning, and language. The difference will also include affective, referring to growth and social abilities, growth and maturation, which involves the development of empathy, emotional regulation, formation of attitudes and values, and moral reasoning.

And finally, the conative, whereby each participant improves in goal-setting, self-regulation, self-control, persistence, and initiative. For effective mentoring ministry for youth in the local church, participants must understand issues affecting their mentees, address social abilities and needs, and exhibit the initiative to lead youth toward persistence, self-control, and effective goal-setting. The project addressed those needs since man is a tripartite human comprising cognitive, affective, and conative.

In my project proposal, I intended to use mentoring training materials by G. Brian and Linda Phillip-Jones: 1) *Christ-Centered Mentoring Coordinator's Handbook: How to Plan and Conduct a Successful Mentoring Initiative*, 2) *Christ-Centered Mentor's Handbook*, 3) *Skills for Successful Christ-Centered Mentoring*, and, 4) *Christ-Centered Mentoring: Practical Things to Do with Your Mentees*, 5) *Christ-Centered Mentoring: Mentee's Handbook*. However, I could not use them because, in my IRB application, they pointed out that I could use the materials from the four papers "Biblical, Historical, Theological, and Interdisciplinary Papers." Though I did not utilize these resources as intended, I crafted some questions for the participants.

According to the project proposal, participants were to watch Dr. Tim Elmore on YouTube teaching the topic *helping the Next Gen Win*. Dr. Elmore is the CEO and

founder of *Growing Leaders*, an Atlantic-based non-profit organization to develop emerging leaders. After he founded *Growing Leaders* in 2003, Dr. Elmore has spoken to more than 500,000 leaders in business, universities, non-profit organization, athletic, American Eagle, among others.

Unfortunately, we could not screen the *Helping the Next Gen Win* on the opening session because of its duration, which was eighty-five minutes, while the entire session was one hundred and fifteen minutes. I found *Helping the Next Gen Win* during my first semester while writing the Synergy a valuable tool for project implementation. However, I ignored its duration until the project implementation. Alternatively, we screened another of Dr. Elmore's teachings, *Leading Gen Z: How to Impact and Grow Young Leaders*¹, whose duration was thirty-seven minutes. The change did not affect the intended message about Dr. Elmore's teaching on mentoring youth.

In a nutshell, I chose the participants from Central United Methodist Church, Richmond, Indiana, because there are potential mentors to youth in the local church. Picking up and filling out the consent forms was an indication of the participant's availability and willingness to participate in the project implementation to acquire knowledge and skills to mentor youth in the local church.

The few changes from the proposal to the implementation are insignificant to the project's outcome.

¹ Tim Elmore, *Leading Gen Z: How to Impact and Grow Young Leaders*, [https://www.youtube.com/result/search_query=leading+gen+z+how+to+impact+and+grow+young+leaders+by+tim+elmore, January3, 2021. Video, 37:47, https://www.youtube.com/result/search_query=leading+gen+z+how+to+impact+and+grow+young+leaders+by+tim+elmore](https://www.youtube.com/result/search_query=leading+gen+z+how+to+impact+and+grow+young+leaders+by+tim+elmore,January3,2021.Video,37:47,https://www.youtube.com/result/search_query=leading+gen+z+how+to+impact+and+grow+young+leaders+by+tim+elmore).

Implementation of the Project

I implemented the project from August 12 to September 30, 2023. According to the Institutional Review Board, ten participants formed 10% of the congregation to participate in the implementation. During the Candidacy Review, the mentors recommended the number of participants according to the community of the context, which was a hundred members. In April 2023, Central United Methodist Church voted to either disaffiliate from the United Methodist Church or remain based on the motion of LGBTQ and Gay ordination. The votes came out against disaffiliation (76) over in favor (36).

These members remained as part of the congregation until July when the membership began to dwindle, and by August, the number of members dropped to around fifty. Many members who expressed interest in participating in the project left the church, leaving only five participants. Of the five participants, two had graduate degrees, two were in their third year of graduate studies, and one had an undergraduate degree.

I had two context associates who participated in the workshop. Both led devotions; one helped set the Sound System and provided a gadget to screen the presentation, while the other collected the booklets from all participants and kept them until I needed to analyze

I implemented the project within six weeks and between 90 to 120 minutes per session.

Table 1: Week 1 Lesson Plan

Name of Project: Doctor of Ministry - Mentoring	Name of Student: Paul Bala Samura
Name of Topic: Leading Gen Z: How to Impact and Grow Young Leaders	Name of Presenter: Dr. Tim Elmore

Unit Question? Why train leaders to mentor youth in the Local Church?

KNOW: Why train leaders in mentorship	BE ABLE TO leaders will respond to the challenge of Dr. Tim	THINK ABOUT: Leaders will use what is learned to evaluate and to synthesize their knowledge
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OBJECTIVE: How can leaders use the teachings of Dr. Tim to respond to mentoring youth?

MATERIALS

- Space for the workshop
- Laptop to project notes
- Notebooks and pens for participants
- TV to screen the YouTube presentation

DO NOW

MINI-LESSON What insights do you glean from the presentation?

Almost one-half of the world's population is 25 years or younger. Ready or not, they will lead our world into the future. Here is a division of generations: members of Generation Y are called millennials born from 1984 to 2000; and Generation Z are Centennials born from 2001 to 2018.

Challenge The Gen Z are hungry to change the world and we can help them

After watching the video, respond to two questions:

What did you learn about Gen Z?

How can we mentor Gen Z to grow as leaders and change the world?

ACTIVITY	Participate choices of four digit code to identify their responses. Take the pre-project survey/questionnaires Group Discussion: Why should a local church have a mentoring ministry for youth?
SUMMARY ASSIGNMENT	Participants explain how the lesson will impact youth. Record all answers into your notepads and keep them. Answering the journaling question in your notepad, keep, and share in class next week. Focused Journaling Prompt: How is Christian mentoring different from other forms of mentoring

In Session 1, we spent fifteen minutes to give an overview and expectations of the participants, fifteen minutes participants took the pre-project survey, forty-five minutes video streaming of *Leading Gen Z: How to Impact and grow Young Leaders* by Dr. Tim Elmore, ten minutes break, twenty minutes focused group study on how to apply the lesson, ten minutes summary of the study, along with prompts for journaling. The participants watched the video with kin interest and discussed what they learned from it, and to apply it to mentoring youth in the local church.

Since Session 1 was the introductory, I explained the problem in the context – The problem at Central is that the Leaders Need to Acquire Knowledge and Skills to Mentor Youth; the project title Developing a Mentoring Model for Training Leaders to Mentor Youth in the Local Church, and therefore, the hypothesis – If the Leaders Participate in Mentoring Training, they can Mentor Youth in the Local Church, while the anticipated results is - Because the leaders at Central Participated in Mentoring Training, they were Equipped to Lead a Mentoring Ministry for Youth.

Table 2: Week 2 Lesson Plan

Name of Project: Doctor of Ministry - Mentoring	Name of Student: Paul Bala Samura
Name of Topic: Biblical Foundations: Biblical Teachings about Mentoring	Name of Presenter: Paul Bala Samura

Unit Question? How did Paul mentor Timothy?

KNOW: Why train leaders in mentorship	BE ABLE TO : follow the pattern of Paul in mentoring Timothy.	THINK ABOUT: Leaders will emulate the pattern of Paul in mentoring youth
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OBJECTIVE: How can leaders adopt the mentoring skills of Paul?

MATERIALS	Space for the workshop Laptop to project notes Notebooks and pens for participants TV as Power Point during the presentation
DO NOW	What insights do you glean from the presentation?
MINI-LESSON	Devotion: screen <i>Destiny</i> by Panam Percy Paul Introduction of Paul's mentoring in 1 Timothy 4:12—16 Paul and Timothy Why this Scripture Passage (1 Timothy 4: 12-16)? Four steps to Follow from the Paul's Mentoring Paul's Mentoring of Timothy: Three responsibilities Five examples to follow Final Passage

ACTIVITY

Discuss a few lines from the song
Review Housekeeping
Topic Presentation

Focused Group Discussed: What did the apostle Paul urge Timothy to do in 1 Timothy 4:12-16? What mentoring role did Paul play in the passage?

SUMMARY Participants explain how to apply the lesson to mentoring.
ASSIGNMENT Record all answers into your notepads and keep them.
 Answering the journaling question in your notepad, keep, and share in class next week.
 Focused Journaling Prompt: What specific mentoring skills should a leaders have as a mentor?

Session two began with a devotion, which the student presented. He played a song – *Destiny2*, which a Nigerian gospel singer, Dr. Panam Percy Paul, wrote. Here are the lyrics of the song. Four lines from the music spoke to mentoring youth: *I must fulfill my destiny, I must meet my time, And I must affect my generation, I must touch one life*. These lines speak to adult leaders who will serve as mentors and see young people grow and the youth who, in turn, must replicate what they learned.

After the devotion, I made a PowerPoint presentation featuring *Biblical Foundations*. In this topic, I presented the Scripture 1 Timothy 4: 12-16 for discussion. In this passage, I gave its significance to mentoring. The life of Paul is quite appealing to any young believer or any young person, and the strategic position of the recipient - Timothy. Paul addressed him as "My true son in the faith" (1 Tim. 1:1), and Paul's message to Timothy from the bedrock for a mentoring initiative pattern (1 Tim. 4:12-16). I also explain the life and conversion of the apostle of Paul, how he found Timothy and baptized him, Paul's four steps of mentorship that mentors must follow, and the three responsibilities of Paul to Timothy, which resonate with mentors and mentees.

² Panam Percy Paul, "Destiny," <https://www.musicxmatch.com/lyrics.panam-percy-Paul/destiny>, 2013.

We also discussed and explained five examples of mentorship that we must follow for effective mentorship. The passage speaks to any local church with young people. It awakens pastors or church leaders in each local church to pay attention to mentoring young people who will take over the church's welfare in the future.

Following the presentation, we took short break. After the break, participants formed two groups for focused group discussion on the questions: 1) How do you apply the lesson to mentorship? 2) Why did Apostle Paul urge Timothy to do in 1 Timothy 4:12-16? What mentoring role did Paul play in the passage? Participants shared answers from the group discussion of lessons learned from the topic. The session ended with a recap of the session, and gave out the focused Journaling Prompts question for the week *How is Christian Mentoring different from other forms of Mentoring?* The session ended with a closing prayer.

Table 3: Week 3 Lesson Plan

Name of Project: Doctor of Ministry - Mentoring	Name of student: Paul Bala Samura
Name of Topic: Historical Foundations:: Rev. John Gano's Strategies on Mentoring	Name of Presenter: Paul Bala Samura

Unit Question? What is the significance of Rev. Gano's Mentorship t mentoring youth?

KNOW: Why train leaders in mentorship?	BE ABLE TO: The skills to adopt in mentorship	THINK ABOUT: Leaders will use what is learned to evaluate and to synthesize their knowledge
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OBJECTIVE: How can mentors use the mentoring skills of Rev. Gano?

MATERIALS	Space for the workshop Laptop to project notes Notebooks and pens for participants TV as Power Point for presentation
DO NOW	What insights do you glean from the presentation?
MINI-LESSON	Devotion: Song – <i>Then Christ Came</i> by MercyMe Introduction Rev. Gano’s Ministry Rev. Gano’s Mentorship/5 Models of Mentoring More Mentoring Skills Christ-Centered Mentorship

ACTIVITY

Focused Group Discussion: How can we apply the mentoring skills of Rev. John Gano to the Local church?

SUMMARY	Participants explain how to apply the lesson to mentoring youth in the local church.
ASSIGNMENT	Record all answers into your notepads and keep them. Answering the journaling question in your notepad, keep, and share in class next week. Focused Journaling Prompt: Discuss the significance of two models Rev. John Gano used in his mentoring of young people in the local church.

Session Three started with a devotion, which I led. I played a song from MercyMe's track '*Then Christ Came*.³ I chose to play it to remind the participants that many youths found themselves lonely, though they go to church. The testimony of a lady who had spent more than sixty years in one local church, yet she is not a Christian, did

³ Bart Millard, “Then Christ Came,” MercyMe, <https://www.google.com/search?/lyrics+of+then+Christ+came>, June 2022.

not blow my mind but contradicted my earlier thought all churchgoers are Christians. The life of many youths can resonate with the song, especially these lines: "*Like a soldier with no armor, In the middle of the battle, I was broken (x2), It was only getting darker, In the valley of the shadow, I was hopeless, I was hopeless, I thought I would never see the day.*" These lines describe a feeling of despair, hopelessness, incompetence, or inadequacy that many young people have. Mentors will find mentees with this feeling of despair, but their role is to point them to Christ while mentoring them, after which mentees will say:

*Then Christ came
changing everything
He took my sin and shame away
Now every song
I sing will be for Him
Ever since the moment He walked in
Then Christ came*

After the devotion, we did some Housekeeping and presented the topic – Historical Foundations. In my presentation, we dealt with the Rev. Gano's Ministry, His Mentorship, and his Five Models of Mentoring young people, including making relationships, partnering, setting an example, supporting education, and maintaining networking with his mentees. We discussed more mentoring skills such as communication, empathy, delegation, constructive feedback, organization, problem-solving, and conflict management. Finally, we discussed Christ-centered mentorship, such as accepting Christ as Lord and Savior, engaging in some biblical studies, believing in God's Word, seeking God's will for one's life, being deeply committed to loving the members of the body of Christ, and helping others.

The participants took a short break, then engaged in a focused group discussion where they figured out how to apply the lesson to mentoring, "How can we apply the mentoring skills of Rev. Gano to the Local Church." After summarizing the session, I gave them the focused journaling prompt for the following week: "Discuss the significance of two models Rev. John Gano used in his mentoring of young people in the local church. The session ended with a closing prayer, which a participant offered.

Table 4: Week 4 Lesson Plan

Name of Project: Doctor of Ministry - Mentoring	Name of student: Paul Bala Samura
Name of Topic: Theological Foundations: The Role of the Church in Mentoring	Name of Presenter: Paul Bala Samura

Unit Question? What is the connection between mentorship and ecclesiology?

KNOW: The church is a training platform for mentors?	BE ABLE TO: engage in mentorship	THINK ABOUT: Leaders will use what is learned to evaluate and to synthesize their knowledge
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OBJECTIVE: What are the main functions of the church?

MATERIALS	Space for the workshop Laptop to project notes Notebooks and pens for participants TV as Power Point for presentation
DO NOW	What insights do you glean from the presentation?
MINI-LESSON	Devotion by Stephen Flores Introduction Who are the church?

Elijah's Miracles/Elisha's miracles
 Lessons from Elijah/Elisha's mentorship
 Functions of the church
 Mentor's challenges to youth
 Conclusion

ACTIVITY

Reflect on the lesson

Focused Group Discussion: What do you think about the church incorporating mentoring as a ministry?

SUMMARY Participants explain how to apply the lesson to mentoring youth in the local church.

ASSIGNMENT Record all answers into your notepads and keep them.
 Answering the journaling question in your notepad, keep, and share in class next week.
 Focused Journaling Prompt: What are some obstacles that may occur during mentoring? How should a mentor deal with them?

Session Four began with a devotion, in which a participant led and supported the training of leaders to mentor youth in the local church. We discussed a few housekeeping issues, such as weekly presence, recording-focused journaling prompts, and confidentiality of all responses.

Next was the topic of the session: *Theological Foundations*. From this topic, we respond, "What is the church's role in mentoring youth? What is our role?" "After discussing the theory and practice of ecclesiology and its role in mentoring youth in the local church, we discovered that ecclesiology helps us understand the church's role and our role in the church. We then discussed the following sub-topics: who are the church, especially in line with peter's definition of who we (the church are – "But you are a chosen people, a royal priesthood, a holy nation, a people belong to God, that you may declare the praises of Him who called you out of darkness into wonderful light." (1 Peter 2:9 NIV).

Ecclesiology seeks to understand the church's historical and institutional context and spiritual and mystical dimensions. It delves into questions of how different Christian traditions understand the church, its role in salvation, and its significance in the lives of believers. Since ecclesiology refers to the church's nature, mission, sacraments and liturgy, church leadership, and ecumenism, our study captures how Elijah mentored Elisha. We looked at their pattern of mentorship, various miracles, and lessons learned from mentors and mentees. We observed that God prepared the ground for Elijah to mentor Elisha when He brought the two together. God instructed Elijah to anoint Elisha in preparation for taking his place. See how unique their names are – Elijah means "Jehovah is my God," while Elisha means "My God is salvation." One lesson for all mentees is that "A protégé must wait patiently until the appointed time to pick up the mantle left behind by others. Elisha patiently waited for his appointed time to act as a mentor. On the day he ascended into heaven through a whirlwind, Elijah asked Elisha (mentee), "...What can I do for you before I am taken from you?" "Without further delay, Elisha replied, "Let me inherit a double portion of your spirit." "Though Elijah said it was a difficult question, he responded to Elisha and said, "Yet if you see me when I am taken from you, it will be yours – otherwise not." (2 Kings 2: 2:9-10 NIV).

After Elijah descended into heaven, Elisha wailed over the disappearance of his mentor but believed what his mentor told him. He did this: "He picked up the cloak that had fallen from Elijah and went back and stood on the bank of the Jordan." (2 Kings 2:13 NIV). While the mantle became the power to serve the Lord, Elisha needed to demonstrate such ability immediately, because his mentor left him over the Jordan. Then Elisha "...took the cloak that had fallen from him and struck the water with it. "Where

now is the LORD, the God of Elijah?" he asked. When he struck the water, it divided right and the left, and he crossed over." (2 Kings 2: 14 NIV NIV).

We also discussed the four main functions of the church: mentor's challenges to mentor youth, including some challenges that scare mentors. The teaching concluded with two profound statements: mentoring will only thrive with spiritual leaders at the local church level if mentoring takes place where leaders have a passion to influence others following biblical standards. Second, spiritual leaders point to and motivate people to go where God is going, not where the people want to go. The best leaders encourage people to want what God wants.

After a short break, the participants went into groups and discussed these questions: a) How do you apply this lesson to mentorship? B) Why do you think if the church incorporates mentoring as a ministry, the adults will participate in such training and later train others." I did a closing summary and read the focused journaling prompt. What are some obstacles that may occur during mentoring? How should a mentor deal with them? The session ended with a closing prayer.

Table 5: Week 5 Lesson Plan

Name of Project: Doctor of Ministry -
Mentoring
Name of Topic: Interdisciplinary
Foundations: Leadership in Mentoring

Name of student: Paul Bala Samura
Name of Presenter: Paul Bala Samura

Unit Question? How does leadership influence mentoring of youth in the local church?

KNOW: The church is a training platform for mentors?

BE ABLE TO: leadership theory in mentoring

THINK ABOUT: Leaders will use what is learned to evaluate and to synthesize their knowledge

OBJECTIVE: What are the main functions of the church?

MATERIALS

Space for the workshop
Laptop to project notes
Notebooks and pens for participants
TV as Power Point for presentation

DO NOW

What insights do you glean from the presentation?

MINI-LESSON

Devotion by Pastor Carla Gillespie
Introduction
Four steps to mentoring
Leadership: People development
John C. Maxwell on Transformative Leadership
Conclusion

ACTIVITY

How can we apply the lesson to mentoring youth as leaders?

Focused Group Discussion: What is the role of the church in mentoring youth in the local church?

SUMMARY

Participants explain how to apply the lesson to mentoring youth in the local church.

ASSIGNMENT

Record all answers into your notepads and keep them.
Answering the journaling question in your notepad, keep, and share in class next week.
Focused Journaling Prompt: When Jesus left, he instructed the disciples, "To make disciples of all nations." (Matthew 28: 18-20). How can you as a mentor, align with this instruction?

Session Five started with a devotion, which a participant-led, and looked into housekeeping issues. The topic was Interdisciplinary Foundations. We discussed leadership theory, which resonates with mentorship, which describes the methods and reasons specific individuals follow to become leaders. We discussed the four steps to mentoring: share the Word, show the Word, teach the Word, and Serve the world. Since mentorship is reciprocity, we discussed John C. Maxwell's transformative leadership steps of self-awareness, self-image, self-honesty, self-improvement, and self-responsibility. Leaders become great not because of their power but because of their ability to empower others. They use their position, relationship, and productivity to invest in their followers (mentees) and develop them until they become leaders in their rights.

After taking a short break, the participants went into groups and discussed these questions: a) What is the church's role in mentoring youth in the local church? 2) How can we apply the lesson to mentoring youth as leaders? I then read the journaling prompt, "When Jesus left, He instructed the disciples, "To make disciples of all nations," (Matthew 28:1-20). How can you, as a mentor, align with this instruction? The session closed with a prayer.

Table 6: Week 6 Lesson Plan

Name of Project: Doctor of Ministry - Mentoring	Name of student: Paul Bala Samura
Name of Topic: The Role of the Church in Mentoring Youth?	Name of Presenter: Rev. Dr. Jeff Carter

Unit Question? Why should the church include mentoring of youth as part of its ministry?

KNOW: The church is a training platform for mentors.

BE ABLE TO: engage in mentorship.

THINK ABOUT: Leaders will use what is learned to evaluate and synthesize their knowledge

OBJECTIVE: How will the church incorporate mentoring in the local church?

MATERIALS	Space for the workshop Laptop to project notes Notebooks and pens for participants TV as PowerPoint for presentation
DO NOW	What insights do you glean from the presentation?
MINI-LESSON	Devotion by Pastor Ashley Flores Introduction Who are the church? Elijah's Miracles/Elisha's miracles Lessons from Elijah/Elisha's mentorship Functions of the church Mentor's challenges to youth Conclusion
ACTIVITY	Reflect on the lesson Focused Group Discussion: What do you think about the church incorporating mentoring as a ministry? Collect journals and group discussion answers Participants take the post-project survey/questionnaire Discuss the next steps participants would like to see the mentoring ministry for youth in the local church.
SUMMARY	Participants explain how to apply the lesson to mentoring youth in the local church.
ASSIGNMENT	Ask the Context Associate to keep all data in a closet at the church.

Session 6 began with a devotion that the ministry context associate and participant-led. She encouraged participants to be ready to mentor youth locally and replicate the training so others would join the mentoring ministry. We had a speaker for this session – Rev. Dr. Jeff Carter, President of Bethany Theological Seminary, Richmond, IN. He spoke on the topic: *The Role of the Church in Mentoring Youth*. After his presentation, participants went into group discussions on how to apply the lesson on mentoring youth. Following the meeting and collecting journals and discussion answers, participants took the post-project survey/questionnaires. I thanked all participants for their participation in the six-week workshop. We closed the workshop with a prayer.

The implementation of the project went on beyond amazingly. All participants were present in all sessions and contributed to all discussions. Central United Methodist Church provided writing materials, refreshments, a conducive hall for meetings, and a TV to screen YouTube and my PowerPoint. The environment for each session was friendly and educative. I saw leaders willing and available to lead mentoring ministry in the context and replicate the mentoring training of leaders.

According to the hypothesis that if the leaders participate in mentoring training, they can mentor in the local church, the participants expressed willingness and preparedness to mentor youth in the local church and replicate such training.

Summary of Learning

In this section, I will record lessons learned from the project implementation. Five participants attended the six-week workshop in the ministry context. We spent ten hours and fifty minutes attempting to unravel the significance of mentoring training leaders who can mentor youth in the local church. The project also aims to prove or disprove the thesis that "If the leaders participate in mentoring training, they can mentor youth in the local church."

Based on answers from focused group discussions, prompt journaling, and pre-post project surveys, the participants are now willing and capable of mentoring youth in the local church. Furthermore, they now have the tools to conduct similar mentoring training for future mentors. Below are proofs of their capability and readiness to mentor youth.

Pre-Post Project Questionnaire Responses

In this section, participants took seven-question pre- and post-project surveys. I will emphasize the responses from the post-project questionnaire.

Question 1: What is your understanding of Mentoring?

The knowledge-based question brings out the participant's knowledge of mentoring. Responding to this question. Participant #8800 defined mentoring as pouring your experience, wisdom, and knowledge into someone to train them to replace you, surpass you, and shape them for God's glory. Participant #9044 said mentoring is supporting, sharing, and passing down Christian knowledge and values to a new Christian

youth or young adult by a well-trained and trusted mentor. Participant #2006 saw mentoring as helping and guiding another person to support their personal development. Participant # 2023 saw mentoring as a relationship between two individuals; a more experienced or knowledgeable person provides guidance, advice, and support to a skilled or knowledgeable person, while Participant # 0425 believed mentoring is guiding, supporting, and advising someone to build a relationship. A common thread with all participants is that mentoring means building a relationship through passing on knowledge and helping and supporting the mentee to become mature.

Question 2: What does Christ-Centered Mentoring Mean?

“I posed this question to evaluate the respondent's knowledge of faith-based mentoring, contrary to secular mentoring.” Participant # 8800 responded, “It means teaching a mentee how to navigate the ups and downs of this world while keeping Christ and his witness at the forefront.” Participant #9044 responded, “Christ-like mentoring is when a person seeks God's will for life, striving to be like Christ.” Participant #2006 responded, “To help someone become more robust in their faith as they walk with Christ. It also means to trust Jesus and honor God in all they do.” Participant #2023 responded, “Christ-centered mentoring is a relationship that prioritizes Christian values, beliefs, and principles. It is a mentoring approach that incorporates biblical teachings and the example of Jesus Christ into the mentoring process.” Participant #0425 responded, “Christ-centered mentoring follows the pattern of Jesus Christ and other biblical characters such

as Moses-Joshua, Eli-Samuel, Elijah-Elisha, and Paul-Timothy/Silas/Titus. Such mentoring is Bible-based or Christ-like discipling.”

Each participant based the definition on a relationship with Christ. It means Christ-centered mentoring should be based on Christ or biblical principles or should prioritize Christian values, beliefs, and directions. Here are some critical aspects of Christ-centered mentoring that all Christian Mentoring ministries should know to enhance the spiritual growth of the mentee;

The mentor supports the mentee in deepening their relationship with God, understanding and applying biblical teachings, and developing a Christ-like character.

Christ-centered mentors provide biblical guidance and wisdom to the mentee. They help the mentee explore Scripture, apply biblical principles to real-life situations, and make decisions aligned with Christian values.

Christ-centered mentoring encourages the mentee to develop a lifestyle of worship and dependence on God in all areas of their life. The mentor models and teaches the importance of seeking God's guidance through prayer and trusting His plans.

Discipling Christ-centered mentors take on a relationship role similar to that of Jesus and his disciples. They invest in the spiritual growth of the mentee and help them become more Christ-like in their attitudes, actions, and interactions with others.

Christ-centered mentoring often includes an element of responsibility. The mentor helps the mentee stay accountable to their spiritual commitment and goals, enabling them to grow and overcome challenges.

Question 3: Why should leaders be trained to mentor youth?

This question aimed at unraveling the essence of training mentors. Participant #8800 responded, “Leadership and mentoring are skills that no one is born with. Training allows for accountability and best practices shared among mentors.” Participant #9044 responded,

“Mentors possess the skills to give constructive feedback; they should be able to organize their time for mentoring; they should be able to solve problems and manage conflicts.”

Participant #2006 responded, “Training leaders to mentor youth is necessary because such training equips them with the knowledge and skills.” Participant #2023 responded, “When leaders acquire training to mentor youth, it will benefit both the leaders and the youth. Such leaders develop valuable skills to help shape future leaders and address challenges.” Participant #0425’s response was similar to others.

All participants grasped the importance of training mentors – to equip them with knowledge and skills for mentoring. Mentoring training of leaders benefits both mentors and mentees. Furthermore, acquiring mentoring training will produce positive influence and skill development, build future leaders, address challenges, promote resilience, bridge generational gaps, and promote personal and professional growth.

Leaders have the potential to be positive role models and influencers in the lives of youth. Leaders develop skills and knowledge to guide, support, and encourage young people. Mentoring is beneficial not just for the mentees but also for the mentors themselves. Mentoring youth helps develop the next generation of leaders. By guiding and supporting young people, leaders can help them unlock their potential, develop their strengths, and cultivate their leadership abilities. Investing in youth mentoring can have a

ripple effect on society as these mentored youth grow up to become capable and influential leaders.

Young people face various challenges and pressures as they navigate adolescence and early adulthood. By providing mentoring support, leaders can help youth navigate these challenges, cope with stress, and develop resilience. Mentoring can offer a safe space for young people to share their concerns, seek advice, and receive guidance, ultimately helping them thrive during these formative years.

Mentoring allows leaders to bridge and foster intergenerational understanding and connection. Mentoring you can be personally rewarding for leaders. It offers an opportunity to make a positive impact, contribute to the growth and development of others, and leave a lasting legacy. Mentoring benefits the mentees and gives leaders a sense of purpose, fulfillment, and satisfaction in their leadership journey.

Question 4: Why and how should leaders assess the readiness of youth for mentoring?

This question evaluates the participant's ability to determine the youth's preparedness for mentoring. The enthusiasm of youth for mentoring goes beyond their availability, including the willingness to have clear goals and expectations and receive feedback from the mentor. Participant #8800 responded, "Mentees should be mature enough to receive mentoring. This maturity is shown by having leadership positions in the church, taking an interest in others before yourself, and demonstrating an ability to accept criticism and correction. They should have a vision and a goal to be the best they can be for God." Participant #9044 responded, "This participant further posed questions such as "Does a youth believe in God's Word? Have they accepted Christ as Lord and

Savior? Do they have empathy for others? The answers to these questions are the standard for assessing youth's mentoring readiness.” Participant #2006 responded, “Mentors assess mentees to ascertain the readiness of youth for mentoring, and they do it through observation and discussions. Assessing readiness helps properly match a child with a mentor who needs their specific needs and objectives.” Participant #2023 responded, “Assessing the readiness of youth for mentoring is crucial to ensure that both the mentee and mentor are set for a successful and beneficial mentoring relationship.” Participant #0425 responded, “Mentorship stands firm on the bedrock of Connection, Communication, and Collaboration. Each element holds immense significance in nurturing a dynamic and impactful mentor-mentee relationship. People use these elements to assess youth for mentoring.”

All participants uphold the significance of assessing youth's readiness for mentoring. Through assessment, leaders will gain knowledge of the goals and objectives of youth and their readiness for mentoring. Here are four benefits of assessing youth's readiness for mentoring:

To understand the youth's readiness level allows leaders to find a mentor who can provide guidance, support, and expertise. It ensures a better fit and increases the chances of a successful mentoring relationship.

To assess the readiness helps determine the youth's level of commitment to the mentoring process because mentoring requires time, effort, and genuine engagement from both the mentee and the mentor. Leaders can assess the youth's willingness, availability, and readiness to participate consistently and actively in the mentoring relationship.

To assess the readiness helps measure the youth's self-awareness and understanding of their strengths, weaknesses, goals, and challenges. A mentee with some self-awareness level is more likely to benefit from mentoring, as they can actively engage in the process, set goals, and seek guidance that aligns with their needs.

To consider the support system available to the youth is essential. Assessing the youth's relationships, family dynamics, and community support can help determine if they have a solid foundation to complement and reinforce the mentoring experience.

Question 5: Why should a mentee learn how to set life goals?

I used this question to evaluate participant's ability to assess the essence of mentees to develop personal and career goals. Since mentoring is about assisting the mentee in defining goals and working through them, the mentor should be able to articulate their mind.

Participant #8800 responded, “In a world with so many choices and distractions, if a mentee has a life goal set, they will flow toward it like a river instead of wasting their talents and gifts drifting with or without purpose like a flood; it teaches them discipline and patience.” Participant #9044 responded, “Mentees need to learn the value of looking and planning for the future and how to discern what God wants them to do in their lives. They need to know how to work towards their goals.” Participant #2006 responded, “Setting goals allows the mentor and mentee to have a clear focus, always for priorities in life.” Participant #2023 responded, “Setting goals helps mentees gain clarity and direction in their lives. Mentees can establish a clear path toward their desired outcome by identifying what they want to achieve and creating specific goals. The clarity enables

them to focus their efforts and make decisions that align with their aspirations.”

Participant #0425 responded, “Setting Goals provides mentees with motivation and a sense of purpose. When mentees have clear goals, they are more likely to be motivated to take action and engage in activities that contribute to their destinations. This motivation helps mentees overcome challenges and persevere during difficult times.” All participants underscore the worth of setting life goals, which mentees should take hold of. However, mentees need mentors to guide them in this process.

Question 6: What role will the church play in mentoring ministry?

Since mentoring youth in the local church involves the approval and support of the church's administration and congregation, I will look for respondents' informed roles that the church will take towards it. Participant #8800 responded, “The church teaches biblical doctrine, provides a safe place for fellowship and meetings, observes baptism and the Eucharist, and leads the congregation in worship. The church is the setting in which mentoring takes place.” Participant #9044 responded, “The church provides its biblical foundation and the place to receive communion bap, baptism, and membership. The church provides fellowship opportunities and a place to worship.” Participant #2006 responded, “The church can offer mentors and mentees spiritual guidance and support throughout their mentoring journey. It can provide resources, such as Scripture, prayer, and devotional materials, which mentors and mentees can use to enhance their spiritual growth and reflection.” Participant #2023 responded, “The church can establish mentoring programs and initiatives tailored to the needs of its congregation and community. These programs can address specific age groups, life stages, or growth areas,

such as marriage, youth, or career mentoring.” Participant #0425 gave similar answers to others. All participants responded appropriately to this question, except Participant #8800, who described the functions of the local church instead of identifying the church's role in mentoring ministry.

For those who understood the question, they described the church's role as providing biblical foundation (#9044), spiritual guidance and support (#2006), and establishing mentoring programs (#2023). That's the role of the church in mentoring ministry.

Furthermore, the church can serve as a supportive and nurturing community for mentors and mentees. It can create a safe and inclusive space where individuals can connect, build relationships, and find support in their mentoring journeys.

The church identifies potential mentors within its congregation and provides them with the necessary training and resources. The church can foster a culture of servant leadership, where mentors see themselves as humble servants who serve and support others. The church can instill a sense of purpose and responsibility in the mentoring ministry by encouraging mentors to embrace their roles as servant-leaders. This servant leadership approach emphasizes empathy, compassion, and selflessness, creating a nurturing and empowering environment for mentors and mentees.

Question 7: What are the benefits of mentoring to mentees and mentors?

This question was meant to test respondents' knowledge about the benefits mentoring has on mentees and mentors. No church must embark on a ministry without

relevance to those involved. Based on the answers from respondents, I can evaluate the hypothesis of this project.

Let's see what the respondents said. **Participant #8800** responded, "Mentees come away with a tangible example of some who ran the good race and attained the prize of Christ in the end. Such a practical application of the Scriptures allows the Word to come alive and promote better understanding and contextualization. Mentees should learn what Jesus would look like today and go and do likewise. Mentoring is a unique opportunity for mentors to look at themselves and their lives and assess how they live for Chris and how they can be better at doing that. Also, we fulfill our mandate to make disciples of this world by empowering others to carry on the work after we have been called home."

Participant #9044 responded, "If elders (over 55 years old) mentor youth and young adults with families, one day, they will be the ones to take other things in the church and continue offering the different ministries to the congregation. The torch can be passed on to knowledgeable and equipped people so that the elders can retire or be sit back from serving full-time. Mentors/mentees may also hear the call to serve from these experiences and begin to pursue set-apart ministry." **Participant #2006** responded, "It is a win-win relationship because a successful mentor/mentee relationship can benefit both parties. Mentees gain knowledge, connections, and support that no textbooks or online tutorials could offer. On the other hand, mentors find a sense of purpose and refine their skills while mentoring." **Participant #2023** responded, "I believe that mentors and mentees benefit from mentoring immensely, primarily through the local church. Through mentoring, mentees can deepen their spiritual commitment, observe and interact with more experienced followers of Christ, receive encouragement, acquire attitudes,

knowledge, and skills, strengthen their character, and save time through learning.

Mentors can excitingly share Jesus Christ and His faith with mentees to increase their mentoring skills. Mentors will also have the rare opportunity to learn new attitudes, knowledge, and abilities.'

All participants underscored the benefits of mentoring for all mentees and mentors. They saw mentoring as an opportunity for mentors and mentees to grow in their relationship with Jesus Christ. While mentors shared their faith in Jesus Christ with mentees to deepen their faith, mentees' Mentoring is a unique opportunity for mentors to reflect on themselves (#8800), it is a win-win relationship for both mentors and mentees (#2006). It's a torch passed on to knowledgeable and equipped people (#9044), allowing mentees to deepen their spiritual commitment. Mentors will see it as a rare opportunity to learn new attitudes, knowledge, and skills (#2023).

There was quite an improvement in how the respondents answered the pre-project and post-project questionnaires. They were able to delve deeper into the questions and provide more insights in the post-project survey. The change of knowledge of the questions can only be attributed to the workshop, where we discussed various topics and shared multiple experiences.

For instance, there was little knowledge of what mentoring meant, the differences between Christ-centered and other forms of mentoring, and the church's role in mentoring. Whether or not mentoring was significant to mentors and mentees was obscure to three participants. Two participants needed to find out if mentoring had anything to do with setting life goals. They demonstrated that in the pre-project survey,

but their knowledge of those issues increased after the workshop, as seen in their responses.

The Pre- and Post-Project surveys showed the relevance of mentoring training for leaders to mentor youth. All questions point to the fact that mentoring in the local church is a necessary ministry but requires the training of leaders because leadership and mentoring are skills that no one is born with (#8800).

These answers suggest that mentoring training of leaders to mentor youth in the local church is necessary and is a matter of urgency.

Focused Group Discussion

In the section, participants had six questions to discuss and record answers in their notepads, which my ministry associate collected at the end of the workshop. I divided the participants into two groups of 3 and 2. I drew the questions to test the hypothesis that if the participants attend the mentoring training, they can mentor youth.

Question 1: Why should a local church have a mentoring ministry for youth? This question is both knowledge-based and experiential, aimed at providing an understanding of the youth dynamics and challenges that necessitate the mentoring ministry.

Group A

“To teach youth to live a godly life after introducing them to Jesus. The church is a safe place for youth to share their feelings and experiences without getting hurt. Entering ministry fosters intergenerational ministry between the old and the young and encourages youth who don't get it at home.”

This group also applied Dr. Tim Elmore's presentation that mentorship creates relationships before criticism, criticizing from a place of love and entrusting youth with decisions that actually matter, such as those that include higher stakes. Furthermore, we must be aware of social (media) aspects of the fear of messing up everything in life.

Group B

“The church has a mentoring ministry for youth because churches are aging, so they need to mentor young people to replace them in church ministries. To apply the message in the video, the church should pay attention to what the youth are doing and proffer warnings when necessary. The church should also balance relationships between youths' spiritual and social lives.”

Groups A and B expressed the need for a church to have a mentoring ministry for youth because the young people are full of energy but often go out of control. Also, many congregations are aging, which calls for the recruitment of replacement. The church should engage in mentoring youth to replace the aging community.

A local church's mentoring ministry for youth can bring numerous benefits and opportunities for both the young mentees and the mentors involved. Many young people face challenges and pressures as they navigate adolescence and adulthood. Mentoring ministry can provide a safe and supportive environment for young people to seek guidance, ask questions, and receive advice from trusted and experienced adults. Mentors

can provide practical wisdom, emotional support, and spiritual guidance to help youth make wise decisions and navigate the complexities of life.

Furthermore, a mentoring relationship can foster young people's personal and spiritual development. Mentors can help youth explore and deepen their faith, encourage them in their spiritual disciplines, such as prayer and Bible study, and challenge them to grow in their relationship with God. Through their presence and guidance, mentors can help young people develop a strong foundation for their spiritual journey.

Ultimately, a mentoring ministry for youth aligns with the church's mission to nurture and disciple the next generation. It helps young people grow in faith, character, and personal development while building a solid foundation for their future. Additionally, it strengthens the church community by fostering supportive relationships and creating opportunities for intergenerational connection and mentorship.

Question 2: What did the apostle Paul urge Timothy to do in 1 Timothy 4:12-16?

What mentoring role did Paul play in the passage?

Group A

“Paul urged Timothy not to allow people to judge him because of his age but to live a life that reflects Jesus Christ, to be an example, and to be diligent in living his life. Paul mentored Timothy like his own son.” We can apply the passage by encouraging mentors to be active in teaching and live by example. The youth should accept the mentoring of the adults and follow their steps.

Group B

“Paul mentored Timothy most amazingly; he never condemned his mentee but encouraged him to be diligent in all aspects of life to have a fulfilled ministry. Paul played the role of a father to a son. Paul guided Timothy to focus on this pastoral ministry and not to let anyone distract him.”

Both groups grasped the idea that mentoring is relevant for effective pastoral ministry. Paul's mentoring relationship with Timothy, Silas, and Titus was marked by teaching, guidance, encouragement, affirmation, and setting an example. Its goal was to equip them as influential church leaders and ensure the spread of the gospel message. Through his letters, Paul provided practical guidance on matters related to church leadership, management, and the pastoral care of believers. e addressed issues such as false teachings, church discipline, the qualifications of leaders, and the importance of sound doctrine.

Paul imparted his knowledge and teachings about the Christian faith to Timothy through personal instruction and letters. e educated them on the principles and doctrines of Christianity, helping them to grow in their understanding and ability to communicate the gospel effectively.

Question 3: How can we apply Rev. Gano's mentoring skills to the local church?

Group A

“The church should build a friendship through mentoring characterized by partnership, networking, education, and example.”

Group B

“The church embraces the mentoring skills of Rev. Gano by acting upon each to build a strong relationship through teaching, creating a partnership between the aged and youth through regular fellowships, being an example to the youth through what the elders do and say, supporting the education of college students and create a networking path.”

Both groups saw the need to apply those mentoring skills in the local church. Group B described how to use them to enhance a successful mentorship. The local church can build Successful mentoring programs on genuine relationships, mutual trust, and open communication. By implementing these steps and nurturing a culture of mentorship in your local church, you can create an environment where individuals can thrive, grow in their faith, and be encouraged in their personal and spiritual development.

The church should encourage mentors and mentees to build a foundation of respect, trust, and open communication. Encourage mentors to create a safe space for mentees to share their thoughts, doubts, and struggles. o foster relationship-building opportunities, offer mentorship activities, such as group outings, service projects, or shared experiences.

The church should celebrate milestones, growth, and accomplishments within the mentoring relationships. Acknowledge the contributions of mentors and mentees, and publicly recognize their commitment and investment in the mentoring program. Celebrations and recognition foster a sense of belonging and encourage ongoing engagement and participation.

Question 4: What do you think about the church incorporating mentoring as a ministry?

It was a knowledge-based question aimed at articulating participants' minds on including mentoring as a church ministry. If the participants saw the relevance of mentoring for the church, they would approve of its inclusion into the church's ministries.

Groups A & B responded that mentoring is relevant for contemporary Christian living and incorporates mentoring as a church ministry. They opined why mentoring relegated mentoring to a professional course of study instead of a ministry.

The church should incorporate mentoring because it aligns with its Mission, Mission, and core values and has numerous benefits for the individuals involved and the church community. Mentoring is rooted in the biblical concept of discipleship. Jesus' ministry involved investing in a small group of disciples, teaching, guiding, and helping them grow in their faith. By incorporating mentoring, the church can continue this tradition of discipleship, guiding and nurturing individuals in their spiritual journeys.

Mentoring provides an opportunity for holistic development, addressing spiritual needs and emotional, social, and practical aspects of life. Mentors can help mentees develop their character, values, and life skills, equipping them to face challenges and make wise decisions aligned with their faith.

Incorporating mentoring in the church creates opportunities for different generations to connect and learn from one another. It transfers wisdom, experience, and faith between older and younger church community members, fostering mutual understanding, respect, and appreciation.

Question 5: What is the church's role in mentoring youth in the local church? I

brought up this question to enable both groups to identify the functions of a local church in mentoring. A similar question appeared on the survey (Question 6 but in a different form). The responses were similar. Here are a few more roles of the church they suggested:

The church can foster a culture of servant leadership, where mentors see themselves as humble servants who serve and support others. The church can instill a sense of purpose and responsibility in the mentoring ministry by encouraging mentors to embrace their role as servant-leaders. This servant leadership approach emphasizes empathy, compassion, and selflessness, creating a nurturing and empowering environment for mentors and mentees.

The church can identify potential mentors within its congregation and provide them with the necessary training and resources. The church can offer mentorship training programs that equip mentors with the skills, knowledge, and values to mentor others effectively. Such training should include topics such as active listening, empathy, goal setting, establishing boundaries, and providing guidance based on Christian principles.

The participants responded adequately to every question. They pointed out that the church incorporates mentoring as a church ministry, the church has significant roles to play, and the mentoring skills of Rev. Gano, creating relationships, maintaining partnering, setting examples, supporting education, and keeping an active network to develop effective mentorship.

Focused Group Prompt Journaling

I drew five questions for the focused journaling prompts, which participants responded to over the week and submitted during the last session. There were five instead of six questions because the workshop ended in the sixth session.

Question 1: How is Christian mentoring different from other forms of mentoring?

It was a knowledge-based question meant to evaluate participants' understanding of how Christian mentoring differs from other forms of mentoring. Participant #8800 responded, “Christian mentoring recognizes that no one is whole with or without Jesus Christ. So its mentoring takes on different purposes, such as raising up youth with Jesus Christ at their center, not themselves at their center. Christian mentoring also has an aspect of embodied experience through the mentor's example—however, other forms of mentoring focus on how to develop a youth into a whole human being.” **Participant #9044** responded, “Christian mentoring includes the key elements of Christianity integral to the process. Bible study, prayer, and meditation lead to spiritual maturity and are critical examples of Christian mentoring. However, other forms of mentoring are mainly professional-based or career pursuits.” **Participant #2006** responded, “Christian mentoring focuses on self-improvement or personal development. It is more about helping others to become like Christ, whereas other forms of mentoring focus on other areas of life.” **Participant #0425** responded, “Christian mentoring incorporates faith-based guidance and teachings into the mentoring relationship. Mentors may share and discuss relevant scripture, pray with mentees, and offer spiritual insights and encouragement. The mentor's faith is a foundation for imparting the mentee's wisdom, values, and guidance. Christian mentoring strongly emphasizes spiritual growth and nurturing the mentee's relationship with God.

Mentors can guide prayer, Bible study, spiritual disciplines, and deepening one's faith. The mentor may assist the mentee in understanding and applying biblical principles to their life. However, secular mentoring does not focus on one's faith, spiritual well-being, and ultimate goal of bringing him closer to Jesus Christ.” **Participant #2023** responded, “**Christian** mentoring often focuses on helping mentees discover and live out their God-given purpose and reach. Mentors can assist mentees in exploring their talents, passions, and unique gifts and guide them in discerning how these align with God's plan for their lives. The mentor may also help the mentee navigate ministry, service, and vocation decisions. But secular mentoring does none of these things.”

The four participants distinguished between Christian mentoring and other forms of mentoring. Christian mentoring focuses on guidance based on biblical principles, moral and ethical framework, spiritual growth, and compassion and grace. Meanwhile, secular mentoring focuses on professional development and leadership skills or guiding others who want to grow.

To bolster the above explanation, I have been mentoring graduate students for the Global Mentorship Initiative since 2021, and I am now mentoring the fourth student. Its Missions says,

GMI prepares underrepresented and refugee students to obtain their first job after graduation. This is accomplished through a structured, online mentorship with a business professional, enhanced through the power of AI. Students everywhere struggle to land their first meaningful job. Our program begins where many educational support programs end: the transition window between colleges and careers. Together, we are opening doors for the next generation of young professionals to succeed.⁴

⁴ Global Mentorship Initiative, Mission. <https://globalmentorship.org>.

Here is the Mission of secular mentoring: "To develop junior, mid-grade, and senior leaders in spiritual maturity, professional leadership, and fruitful service to the Body of Christ and the nation."⁵ While Christian mentoring focuses on spiritual maturity, secular mentoring focuses on professionalism. My job at GMI has been to guide students in searching for jobs, securing them, and distinguishing themselves in the workplace. We had nothing to talk about faith. My current mentee is a graduate Muslim student from Lebanon.

Question 2: What specific mentoring skills should a leader have as a mentor?

Respondents to this question will enable me to assess participants' understanding of mentors' skills for effective mentoring. **Participant #8800** responded, "Paul exhibited openness and did not stand on pretense with Timothy. Often, there is a wall of superiority between a mentor and a mentee, and this wall is detrimental to the mentoring relationship. Paul was honest, open, and genuine with Timothy and taught him how to navigate difficult situations he would encounter. Paul instructed Timothy from personal experiences, not as some abstract philosopher. This vulnerability is the bedrock a leader should have as he moves into mentorship. **Participant #9044** responded, "Mentors should listen attentively and empathetically to mentees, seeking to understand their perspectives, emotions, and needs and effectively conveying ideas, information, and feedback to mentees clearly and understandably. It includes asking open-ended questions, providing constructive feedback, and offering encouragement and affirmation." **Participant #2006** responded, "The specific skills suitable for mentoring include

⁵ Officers Christian fellowship, Our Goal. <https://www.ocfusa.org>.

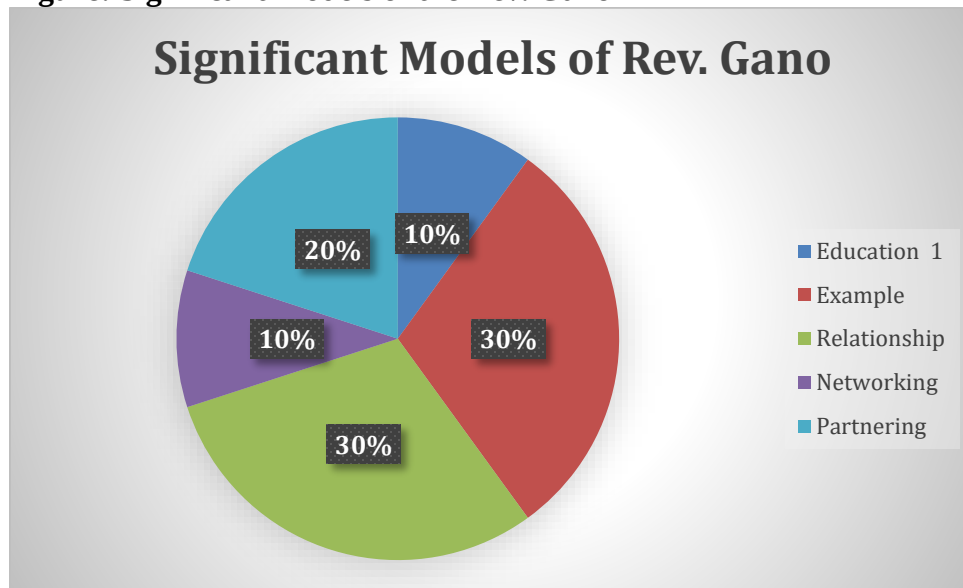
effective communication, building relationships, leading by example, the ability to solve problems, and listening.”

Participant #0425 responded, “Mentoring is understanding and relating to the mentee's feelings, experiences, and challenges. It is a fact that empathy creates a safe environment for mentees to share openly. It builds trust with the mentee through consistency, reliability, confidentiality, and genuine care and respect. Trust is essential in establishing a solid mentoring relationship, assisting mentees in setting and achieving realistic short-term and long-term goals, and providing guidance, encouragement, and accountability along the way.”

Participant #2023 responded, “Developing the capabilities of mentees while providing instruction, the ability to inspire their mentees to greatness, and mentors should be able to provide positive feedback to their mentees.” All participants except participant #9044, identified the skills needed for effective mentoring: openness, honesty, vulnerability, listening, constructive feedback, leading by example, extending empathy, and inspiring mentees. Furthermore, successful mentoring requires being aware of and sensitive to the cultural, ethnic, and social backgrounds of mentees. Mentors should strive to understand and respect their mentees' cultural perspectives and practices.

Question 3: Discuss the significance of two models that Rev. John Gano used in mentoring young people in the local church.

Figure: Significant Models of the Rev. Gano



Question #3 came from the Historical Foundations, which studied the life, ministry, and mentoring skills of Rev. John Gano. Question #3 is practical-based- requiring participants to select their best mentoring skills from Re. Gano.

From the figure, the participants chose to support education (1), example (3), relationship (3), networking (1), and partnering (2).

Participant #8800 chose support Education and example as the most appealing of Rev. Gano's mentoring skills. Participant #8800 said, "Education is one of the significant mentoring models from Rev. Gano. Supporting Education is often overlooked, and wrongly so. Mentors often mistake themselves for educators when the two are different.

Christian mentors need to support every facet of their mentee's development, and part of that development is to grow and learn in the knowledge of the world so that they may exercise wisdom within it." This Participant also chose example as a favorite skill because "A mentor may have the answer to all the mentee's questions; it means nothing if that mentor is not exemplifying that of which he or she speaks."

Participant #9044 chose example and relationship as their favorite mentoring skills. This Participant says that establishing a relationship through mentoring has nothing to do with age differences; instead, respect for both persons builds on each other. The second choice is setting an example in mentoring, and further said, "If the mentors require the mentees to be kind, honest and compassionate but they (mentors) are not, it will damage the mentor-mentee relationship. Therefore, we must walk the walk, as well talk the talk."

Participant #2006 chose networking and partnering. This Participant maintains that networking connects mentors and mentees during and after the mentoring process. Rev. Gano maintained a vital network with his mentees, and the apostle Paul did the same with mentees (Timothy, Silas, Titus) through letters. In the local church mentoring ministry, mentors should maintain similar networking with mentees through letters, phone calls, and annual meetings.

Second, partnering between mentors and mentees is crucial. This Participant said, "Mentoring without partnering is bound to fail. So, as a mentor, you have to supervise your mentee." I'm afraid I have to disagree that partnering aims to provide supervision after the mentoring session. Partnering means sharing information, visiting each other (if possible), and celebrating one another.

Participant #4025 chose relationships and examples for similar reasons to those given by others while **Participant #2023** chose examples and partnering for similar reasons as others gave.

Question 4: What are some obstacles that may occur during mentoring? How should a mentor deal with them?

This experiential-attitude-based question intends participants to identify the barriers that might occur during mentoring and the steps used to address them. Such responses will enable me to ascertain that mentors can solve conflict during mentoring.

Participant #8800 identified excessive time, energy commitment, and over-dependence. The Participant said, "If a mentor is overly committed and exhausted, he or she may begin to overly depend upon the mentee in the mentoring process, disrupting the mentoring process."

Table 7: Obstacles to Mentoring Youth in the Local Church

No	Obstacle	Rate (%)
1	Skipping Meeting as scheduled	100
2	Excessive Time and energy Commitment	80
3	Unrealistic expectations	80
4	Over-dependence on the mentor/mentee	100
5	Unfair manipulation on the part of the mentee/mentee	60
6	Resentment or jealousy from others	60
7	Ineffective mentoring pairs/mismatch	100
8	Technology/Media	100
9	Youth language	80
10	Youth backgrounds/social/economic/religious/family	100
11	Youth and proliferation of false teachings	60

From the above table, all participants agree that mentors/mentees often skipped mentoring sessions. I agree with this submission because I have experienced such. Another mentor in Africa terminated his mentorship with two students because the first complained of a lack of internet in his part of the country. At the same time, the other said she was overwhelmed with coursework and often needed to remember about mentoring. All participants agreed on over-dependence on mentor/mentee, ineffective mentoring pairs or mismatch, technology/media, and youth background (social, economic, religious, and family). At the same time, four participants agreed on mentors' and mentees' excessive time and energy commitment, unrealistic expectations, and youth language.

I can resonate with "unrealistic expectations" because often, mentees come with numerous expectations that fall outside the mentorship initiative. For instance, at Global Mentorship Initiative, mentors are warned not to solicit or receive gifts from mentees.

Mentorship can be challenging when dealing with sensitive or personal topics and where there's a significant power imbalance between the mentor and mentee. However, with open communication, flexibility, and a willingness to adapt, mentors and mentees can overcome these obstacles to enhance a successful mentoring relationship.

Question 5: *When Jesus left, He instructed the disciples, "...To make disciples of all nations..." (Matt. 28:18-20 NIV). How can you, as a mentor, align with this instruction?*

Through this question, I will see participants' knowledge of the Great Commission and how that applies to mentoring. The responses will enable me to have a detailed explanation of God's program (to make disciples through teaching (mentoring), baptizing

and obedience (mentoring) all things, God's power (all authority given), and God's presence in the mentoring process. Participant #8800 responded, "Mentoring begins in my own home with my child. If they are an example to the other children/youth of the church, then I, as a parent, have done what is right. Only then should I be able to mentor other youth in the church? I can carry out this instruction by beginning with the child God blessed me with. Then, as I make a disciple out of them, by showing, sharing, teaching, and serving the Word, they can become an example to other youth and begin to mentor them." Participant #9044 responded, "The Participant drew two questions from the main question; 'as a mentor, how can you align with this instruction? What would you tell your mentees to do?'" The Participant said, "A great mentor is first a faithful follower, so like Elisha, submit yourself to be trained under a mentor before you try to mentor others. We should always be willing to share what we know with others, even in a more informal way."

Participant #2006 responded, "As a mentor, we are to teach our mentees to obey all things, not from us but from the Bible and the Christian faith. Jesus instructed his disciples to follow in his footsteps by taking the gospel to the ends of the earth through teaching others. All mentors were once mentees. Therefore, mentees would become mentors in the future."

Participant #0425 responded, "Like all others, this Participant believed that mentors are teachers who replicated what they learned in the past and encourage their mentees to do likewise." Participant #2023 responded, "Jesus mentored his disciples and empowered them to teach others, which is mentoring."

All participants said mentors should teach and instruct their mentees to replicate what they learned during the mentoring process. In His instruction, mentors are to go with God's program –to make disciples through teaching (mentoring, baptizing, and obeying) everything, God's power –all authority that Christ received from the Father; he passes on to His disciples as they make them. Similarly, mentors receive power from their mentors and pass it to their mentees and God's presence. Christ promises to be with His disciples, even to the end of the age. The relationship between a mentor and mentee does not end with the training; it continues forever. With this mindset, the mentor/mentee relationship will grow stronger.

Concallusion

Youth mentoring has several positive impacts on individuals, the local church, and society, contributing to the well-being and development of youth and the broader community. The Participants identified some ways youth mentoring can make a difference: Mentoring provides young people with guidance, support, and positive role models, helping them develop crucial life skills and decision-making, such as communication and problem-solving. Mentors can also help young individuals build self-confidence, resilience, and a sense of identity, empowering them to navigate challenges and make positive choices.

Mentoring programs often prioritize academic support and educational guidance. Mentors can assist with homework, exam preparation, and career exploration, boosting educational outcomes for young people. Additionally, mentoring fosters a positive attitude toward learning, encouraging young individuals to strive for academic success.

Many young people face emotional challenges and may benefit from having a trusted mentor to confide in and seek advice from. Mentoring relationships provide a safe space for young individuals to express their feelings, overcome barriers, and develop coping strategies. Mentors can offer emotional support and nurture mental health and well-being.

Mentoring lowers dangerous behaviors such as substance abuse, violence, and delinquency. Mentors can help young individuals make healthy choices and develop a sense of responsibility towards themselves and their communities by providing guidance and reinforcing positive values.

Mentoring has long-term impacts on young individuals, with effects extending well into adulthood. Through mentoring, young people can develop the motivation and skills necessary for future success in education, careers, and personal relationships. Mentoring also strengthens social networks and community ties, fostering a sense of civic engagement and contributing to a stronger society.

Generally, youth mentoring plays a vital role in modeling the lives of young individuals and creating positive outcomes for both individuals and the local church.

The project went well in terms of the implementation workshop. All the participants attended the six-week sessions and responded to most questions. The ministry associates participated, led devotions, collected the data, and kept them for me. Another participant purchased all refreshments and served each week. Central United Methodist Church provided a conducive venue for the project implementation, writing materials, free electricity supply, and internet and television to screen all presentations.

The anticipated participants went less well, where ten expressed interest, and the number dropped to five because members moved away due to church disaffiliation. Many members left after the church vote (whether to disaffiliate or not), though the poll showed they remained as United Methodists in the same building. Among those who remained were those above 80 who thought they could not be involved in mentoring and, therefore, could not attend the mentoring training. The aging of the congregation is so vital that the youth guardian told me in a store that he said he would not go to that church because the members are too old, but he is active in the youth group. I agree with him.

What to Change in the Future

If I am to implement this project in the future, I will make the following changes:

The Ministry Context. I will choose a local church with fewer old members and more youth. If the Ministry context was in Sierra Leone, 80% of the members would have been below 70 years, and 40% would be youth. In such a context, more adults could attend the mentoring training to acquire knowledge and skills to mentor youth.

The lower the age of the adults in a local church, the more they will align with youth activities such as mentoring.

Change the questions for the survey, focus group, and Journaling. I just found out that all questions were to come from the Foundations' Foundations' papers. I drew all questions from a mentoring perspective, which I submitted to the Institutional Review Board (IRB). These questions were also the same as in the project proposal I submitted before the IRB. A professor reviewed my submission to the IRB and told me that the

training should focus on the foundation papers. His correction came late because I had submitted all the documents.

However, I changed some questions, especially the focused group discussion and Journaling. In a future project implementation, I will draw all questions from the Foundations papers to enhance the correlation between the thesis and the training materials.

Increase the sessions and involve more outside speakers. In the future, I will increase the sessions to seven weeks so that participants will have more time to interact with the speakers. For instance, I chose six weeks instead of seven because the time affected some participants. The senior pastor told me that the best training adults are between November and December, January to March, and May to June because members do not engage in non-job related activities. In the future, I will increase the number of speakers to three, mainly white speakers. I noticed that having a black speaker in a white congregation is daunting for both the speaker and listeners. Therefore, in a white church, more white speakers would impact the participants.

In the future, if I am in the US, I will choose an online workshop instead. I noticed that more people are available online than in face-to-face meetings, especially in the afternoon. I once led a book study for ten weeks with a local church in the US. When I suggested we meet at the church for the book study, 10% were available, while 90% were available for online research. The online study was successful because participants could log in from their homes.

Future plans

This is the most critical question for me and this project.

1. Personalize Mentoring. I am mentoring a fourth graduate student from Global Mentoring Initiative and a pastor from Nigeria. Many pastors and students request mentorship, which I am considering upon graduation in May 2024.

2. Implement the Mentoring Exercise in the Ministry Context. I began a conversation with the ministry context associate about implementing mentoring sessions between mentors and mentees. I will present a recommendation to the church Council for the participants to mentor youth within an agreed-upon time frame. If approved, I will coordinate the mentoring pilot phase, facilitate orientations (mentors and mentees), and evaluate at the end.

3. Expand Mentoring Ministry in the US. I intend to expand this ministry to other local churches. I have already spoken to three local churches in Philadelphia, Maryland, and Virginia to train their leaders to mentor youth in the local church.

4. Recommend Mentoring as a Course. I serve as adjunct faculty at West Africa Theological, Nigeria, and End Time Harvesters International Ministries Theological College, Belgium. I recommend including Mentoring in their curriculum, and I will teach it.

5. Book Publication. I am planning to publish the thesis. I will contact bookwriters to convert the thesis into a book. I would be excited to share my discovery about mentoring training of leaders to mentor youth in the local church and, by extension, to society.

6. The project implementation went well, participants learned the knowledge and skills about mentoring. From their responses, the data which included survey/questionnaire, focused group discussions and journaling prompts, proved the hypothesis that because of their participation in the mentoring training, they will mentor youth in the local church. They will also replicate mentoring training at the local church to train future mentors.

APPENDIX A

PRE- AND POST-PROJECT QUESTIONNAIRE

Pre- and Post-Project Questionnaire

1. What is your understanding of Mentoring?
2. What does Christ-Centered Mentoring mean?
3. Why should leaders be train to mentor youth?
4. Why and how should a leader assess the readiness of youth for mentoring?
5. Why should a mentee learn how to set life goals?
6. What role will the church play in the mentoring ministry?
7. What are the benefits of mentoring to mentees and mentors?

APPENDIX B

FOCUSED GROUP DISCUSSION QUESTIONS

Focused Group Discussion Questions

1. Why should a local church have a mentoring ministry for youth? (Week 1)
2. What did the apostle Paul urge Timothy to do in 1 Timothy 4:12-16? What mentoring role did Paul play in the passage? (Week 2).
3. How can we apply the mentoring skills of the Rev. John Gano to the local church? (Week 3)
4. What do you think about the church incorporating mentoring as a ministry? (Week 4)
5. What is the role of the church in mentoring youth in the local church? (Week 5).
6. How can we apply the lesson (from the facilitator) to mentoring youth? (Week 6).

APPENDIX C

FOCUSED JOURNALING PROMPTS

Focused Journaling Prompts

1. How is Christian mentoring different from other forms of mentoring? (Week 1).
2. What specific mentoring skills should a leader have as a mentor? (Week 2).
3. Discuss the significance of TWO MODEL's the Rev. John Gano used in his mentoring of young people in the local church. (Week 3).
4. What are some obstacles that may occur during mentoring? How should a mentor deal with them? (Week 4).
5. When Jesus Christ left, he instructed the disciples, "To make disciples of all nations" (Matthew 28:18-20). How can you, as a mentor align with this instruction? (Week 5).

APPENDIX D
LYRICS OF DESTINY

Lyrics of Destiny

VERSE 1

People come and people go
That's the way life is
Some make a mark on the sands of time
Others go through without touching a life
Some go through without a dream
While others touch generations unborn
But I tell you that

CHORUS

I must fulfill my destiny
I must fulfill my time
I must affect my generation
And I must touch one life..
(And you must fulfill)
You must fulfill your destiny
You must fulfill my time
You must affect my generation
You must touch one life

VERSE 2

There is a time when you can't walk
And there is a time for you to cease from walking
When your time comes no man can stop you
That's why I know that now is your time to fly
So I say.. Teach me lord to number my days
That I may applied my thoughts unto wisdom
This is my time.. This is my life
Oooooo lord.. Help me to see

CHORUS (2x)

BRIDGE

I must touch only one life.... I must touch one life
You must touch one life... you must touch one life
Repeat bridge.

From the Album Destiny

APPENDIX E
LYRICS OF “THEN CAME”

Lyrics of “Then Came”

Like a soldier with no armor
In the middle of the battle
I was broken
I was broken
It was only getting darker
In the valley of the shadow
I was hopeless
I was hopeless
I never thought that I would ever see the day
When every single chain would break
Or hear the voice of Heaven call my name
Then Christ came
changing everything
He took my sin and shame away
Now every song
I sing will be for Him
Ever since the moment He walked in
Then Christ came
I was searching for a reason
To believe that I could ever really matter
Ever matter
I was hoping, I was reaching
So desperate for my soul to find its Savior
I need a savior
Then Christ came
Changing everything
He took my sin and shame away
Now every song
I sing will be for Him
Ever since the moment He walked in
Then Christ came, whoa
You are the One I prayed for
You are the One I was made for
Hallelujah

Jesus, You gave me purpose
Jesus, You told me I'm worth it
Hallelujah
I never thought that I would ever see the day
When every single chain would break
Or hear the voice of Heaven call my name

Then Christ came
Changing everything
He took my sin and shame away
Now every song
I sing will be for Him
Ever since the moment He walked in, whoa
You are the One I prayed for (You are the One)
You are the One I was made for (You are the One)
Hallelujah (ooh-ooh)
Jesus, You gave me purpose (Jesus)
Jesus, You told me I'm worth it
(Hallelujah) hallelujah
Ooh
Then Christ came

From MercyMe Album

Written by David Leonard and Bart Millard

Song by Bart Millard

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